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CHRISTIAN CO-OPERATION AND THE SOCIAL MISSION OF THE CHURCH.

BY THE EDITOR-IN-CHIEF.

(The substance of an address before the Evangelical Alliance Conference, Chicago, October, 10th, 1893, in connection with the Columbian Exposition.)

The Church differs from the individual in being a society, an aggregation or association of individuals, organized upon social principles, governed by social laws, subject to social obligations. To demonstrate that the Church has a "social mission" would therefore be proving an axiom. Its social mission constitutes its *raison d'être*, its *quo warranto* writ, the justification for its existence.

Sin's revolt against God was also a revolt of man against man—a social revolution inverting the whole social order, so that the natural sovereigns became slaves, and slaves, masters. God organized the primitive Church as an essentially heavenly society, *civitas dei*, a model State, let down from above to exhibit and exemplify the principles and practices of a celestial kingdom, and to extend their sway until all worldly society shall be reorganized on the heavenly pattern. The tabernacle of God is set up among men as a type, until, built upon this model, the race of man itself becomes the temple of God.

So vital to the Church is this social mission that, so far as it is denied in theory or neglected in practice, the Church forfeits its right to be, and, like a lampstand without a light, risks removal out of its place. In a service so essential even lukewarmness is threatened with a Laodicean fate.

It is, therefore, of the first consequence to form a true conception of the Church and its mission. For this no other guide is needed than the New Testament, where the Church is presented in a fourfold aspect—as a worshipping assembly, a working centre, a school, and a home.

1. Worship is worth-ship—describing God's infinite worth, ascribing to Him the glory due to such worth, inscribing homage on the walls of His temple, the door-posts of our houses, the very palms of our hands, and

the expanse of our brows. The fact that worshippers meet in solemn assembly is itself a tribute to the unseen Presence ; and the absence of any form or image of Deity, and of the charms of art, witnesses to the beauty of holiness which alone attracts Him, and before the glory of which mere æsthetic splendors are the mockery of tinsel. You cannot gild gold. The purity of worship implies, therefore, a certain indifference to mere worldly art, as stars are lost sight of at sunrise.

2. The Church of the Acts is a working centre, where disciples rally in order to radiate—concentration, then diffusion. Service is not enjoined, but assumed as a necessity of the new nature. Stagnation is death ; life is motion, action, power in exercise. The spring compels the stream ; the lamp that burns, shines ; doing is the proof and fruit of being, and giving is the sign and pledge of living. A self-centred existence is a dead sea. Inpour without outflow turns even living waters into bitterness and decay.

3. The primitive Church was a school both of truth and life. The young convert came there to grow and to learn ; from the "rudiments" or first "principles" of the Gospel, to move onward and upward until the last lesson is learned in doctrine and duty, in serving and suffering ; and, when graduated from this preparatory school, to enter that higher university where study never ends, and there is no graduating class and no alumni. Hence God gave the Church-school an inspired text-book, and the Author Himself as Teacher, who makes each true pupil an illustrated, illuminated edition of the text-book.

4. The New Testament Church is also a home, and, as such, a model of ideal social relations, exhibiting a social equality elsewhere unknown. In every true home Love is the leveller of all invidious distinctions, using not the iron flail of Talus, but the soft hand of an angel, herself stooping to serve ; in whose unselfish ministry is allowed a new distinction—a partiality for need and helplessness. Thought and care find a focus in the sick and aged, the crippled and suffering. The world courts those who can give ; Love gives most where she cannot receive. And so God meant His Church to be the ideal home, with a warm hearth, a full board, a soft bed, a close embrace, for all who come within its doors.

Such a church must see its social mission, from its very fitness for such mission ; its every aspect is vocal with aptitude for service to society. Even the worship which seems to terminate and ultimate upon God and the worshipping soul, is a witness to the world, mightier than words. Work is service, and schooling is training for work by lessons in living, whose goal is usefulness ; finding out one's powers and sphere, and getting full equipment, the measure of manly stature and the panoply of the warrior. And the home ! What is that but the ideal democracy, with no caste lines of wealth or poverty, culture or ignorance, high life or low life ; where to come is to be welcome, and where want and woe find free and loving ministries !

The Church of to-day will never fulfil her social mission without a re-

turn toward the "pattern showed in the Mount." Depravity, surviving even in disciples, has brought degeneracy. The lapse of time has seen a relapse of spiritual life, till few features are left which marked the apostolic Church. Behold worship decline until the censer is more than the incense; the priest and altar, than the lamb and the fire; until the artistic and the æsthetic displace the scriptural and the spiritual! See service decay, until most disciples content themselves with a hired proxy, and some begrudge and withhold even the hire! The primitive school is no more; and more zeal is often shown for many converts than for growth and strength in stalwart and serviceable disciples. The home has too often sunk to the level of the club, exclusive and seclusive, where self rules, and caste bars out the very classes whose one hope and uplift lie in the Church. Pity indeed if the cosmopolitan sheet, let down from God, to gather of every kind, counting none common or unclean whom God's grace cleanses, gives place to a human hammock, woven of dainty threads of gold and silver, delicately embroidered by worldly art, and fringed with fastidious culture, in which the socially elect may swing at ease at a safe height above the level of the vulgar and the contaminating touch of the common folk!

Reformation must begin at the house of God, or reconstruction of society will at least be indefinitely delayed. To accomplish her social mission, the reforming power needs reform. Salt without saltness can neither savor nor save.

Facts must be faced and felt; and two facts are colossal and conspicuous: first, the Church has largely lost living touch with the people; and, secondly, what is worse, disciples have largely lost sympathetic touch with each other. The mission of the Church is thus in peril, and the basis of co-operation is at risk.

The masses, so called, are alien and alienated from the Church. In Great Britain not over two or at most three per cent of the working classes go to any place of worship. There, as here, thousands live without benefit of Church and die without "benefit of clergy," often the first visit of a minister being when a soul that has gone to its account has left a body behind for burial. In great centres of population, like Boston and Brooklyn, Buffalo and Chicago, there has been such decrease in proportion of churches to population that fifty years ago there was twice if not thrice the provision there is to-day. To candid and observing eyes it is awfully patent that, whatever progress society is making in civilization, like Cain, it is moving away from the presence of the Lord. The civilization is, alas! godless, and often God-defying! There have been golden ages, such as those of Egypt under the Ptolemies; of Athens, under Pericles; Rome, under Augustus; Italy, under Leo the Tenth; Russia, under Ivan the Fourth; France, under Louis the Fourteenth; England, under Elizabeth; Judea, under Solomon; but they were all ages of moral profligacy. America may be in her golden age; but never was anarchy more defiant or danger more imminent! Liberty itself is running to license.

Let us not be misled by a deceptive array of figures. It has been often boasted that evangelical communicants form now over twenty per cent of our population. Let us sift this statement. If three fifths of the population are under fifteen years, this would make one out of every two adults a member of an Evangelical church. When church rolls are purged, when the dread of apparent decline does not hinder reducing numbers to the actual active membership, and proper oversight of the flock prevents counting the dead among the living, and stray sheep that have got into some other fold from being twice counted, "statistical tables" may be safer guides. But, as it is, they are blind leaders of the blind. If half the adults in America are Protestant disciples, what shall we say of the sort of Christians that the great body of them represent?

Do we recognize and realize the awful meaning of the fact that the mass of the people are out of touch with the Church, and that the gulf between the two is getting too broad for any bridge! Society is a pyramid; its breadth is at the base, where the masses are. On the firmness and solidity of that bottom depends the stability of all above it. There can be but one capstone; but every stone at the base settles or unsettles that little pyramid at the apex. While the Church fails to reach the multitude, the whole structure of society, and even of the Church itself, is in danger. Disintegration and decay develop whenever faith in God and faith in man are weakened. The present desperate conflict between "capital and labor"—more properly between employers and employed—is, perhaps, the most serious complication known to history. The genius of Organization, of which our century boasts, is a Frankenstein, easier to create than control. It has mounted the throne, and wields an iron sceptre that threatens to dash in pieces the whole structure of society. It lifts a finger and, in a day, trade and travel are locked over a vast continent. Combination becomes conspiracy, and without hesitation uses the bomb or the torch, the pistol or the poison. We all tremble when Organization thunders or even whispers. To-day the world waits to crown, as its greatest statesman, the man who shall teach society how to adjust the relations of working men and capitalists; and the Church will canonize as her greatest practical reformer whosoever solves the double problem: how to promote unity among disciples upon the essentials of truth, so as to secure co-operation among them in the social mission of the church; and how to bring all the available forces of Christendom shoulder to shoulder, in actual combined sympathetic movement for social redemption! Where is the architectural mind capable of projecting such a plan!

Perhaps the worst feature in the case is that the alienation of the masses from the Church is not without cause. We may solace ourselves that the laboring man knows not the Church and misjudges its spirit. But what if he does know it too well? What if he sees selfishness and exclusiveness written large upon its very doors? In how many houses of worship would the poor outcast Samaritan find the reception she found at

Jacob's well, or the smile that in the house of Simon the Leper beamed upon that woman who was a sinner !

Our churches are mostly wedded to a system of pew rental or pew-ownership, which, however equitable on business principles, is difficult to justify on grounds of Christian courtesy or expediency, and undoubtedly makes a poor man feel that he is not wanted. No doubt there is a "pride of poverty" that keeps him out ; is there not a pride of affluence that matches that, and works the same way ? No doubt every man should be willing to pay a fair equivalent for what he gets. But the meanness that would avoid costs is not confined to any class. We all like to buy things cheap ; and that abominable "sweating system" that is to-day grinding the poor to powder finds its mainstay in the unwillingness even of the rich to pay a fair price for what they buy. Should wealth complain of poverty, that it will not pay for religious care and culture, while affluence is clothed with robes stitched by the hands of the starving ? We invite the poor to our assemblies only to insult them with invidious distinctions when they come. While we write essays and make appeals in behalf of the "evangelization of the masses," we move our churches to aristocratic sites, hire for them costly preachers and singers, encumber them with heavy debts ; then, if we approach the poor at all, we do it through a missionary, a "ragged school," a mission chapel—stretch out to them a hand whose kid glove is a "non-conductor," and make the impression that we regard all our approach to them as a condescension and a patronage ! I know a man who makes thrilling addresses upon city evangelization, and who, after a sermon, being sought by a poor man in deep distress, abruptly answered his soul-hunger for salvation by the reply that he "had no time to spend upon him !"

No indiscriminate, railing accusation is meant against Christianity or Christians in this frank confession of the faults of the Church ; just as to criticise or condemn the attitude or action of our government is not an assault upon republicanism or patriots. As O'Connell used to say, "Nothing is ever settled till it is settled right." If there are big breaches in our church walls, it will not do to daub them over with untempered mortar. No doctrine of social relations, no practice of social life, which is inconsistent with the Golden Rule can permanently stand ; and it is but too plain that if our theory be not, our practice is, wrong.

The open life heralds the secret life. What we really are will, sooner or later, come out. As Charles Lamb quaintly hints, "He who eats garlic in secret vainly persuades himself he will not smell of it openly." If greed governs a man of God, common folk will find it out. Every worker among the masses who has been marked as a winner of souls has shown a sublime indifference to money, and the people have been constrained to say of such as the Pope's ambassador, of Luther, "That German beast cares not for gold." He who seeks souls, not salary, who cares more for a fruitful field than a large fee, and whose passion for the truth and for men

prompts him to follow the negro's advice, and in choosing a work "go where there is most debbil;" the man or woman who dares hot fires, to pluck a burning brand and change it to a budding branch; who, in a word, loses life to save, will never in the end alienate the common people.

Carlyle said, "Show me the man you honor, and by that better than any other I know what kind of a man you are." A few verbal changes turn this saying into a valuable axiom for our purpose: Show me the disciple or church that honors the man, as such, and by that better than any other I know the sort of a Christian or church it is. There is a way of winning men to the Church and to Christ. As Lord Lawrence said of British rule in India, "Christian things, done in a Christian way, will never alienate a heathen." To hold every human soul as of priceless value before God, worth more than new carpets and cushions—to separate between character and clothes; to create in our churches an atmosphere where the "Carpenter's Son" shall still find a warm welcome for his poorest fellow-tradesman, is the indispensable requisite to the discharge of our mission.

We must not be content with things as they are. We often boast of our large and wealthy churches, as though we forgot that our prosperity is our peril! Heights overlook depths; an apex implies altitude; and so there is a risk even in success, for the riches of the affluent may be the hopeless misery of poverty; the refinement of culture may mean the contempt of the ignorant. The Parian vase, white as snow and fair as art, may confront a Stygian pool of moral filth and social crime. Better a tallow dip that gives light than a golden chandelier without a flame; the humblest church in a log hut, if it is redeeming mankind, than the most palatial cathedral, from whose foundations flows no river of God.

Modern notions of culture endanger not only our mission, but our faith. Ethics and æsthetics, politics and athletics cannot take the place of regeneration. And the fastidiousness of refined taste, that is too easily shocked and cannot stand the "poor smell," may make a disciple too nice for service. In botany we find that cultivation carried to excess makes seedless blooms—the petals, pistils, stamens, and nectaries absorbing the vitality meant for the ovaries. And that is a false culture in society which imperils or impairs a holy fertility. That is not a true Christian plant whose seed is not in itself after its kind. In our Lord's great "parable of the sower" He quaintly hints that some seed fell among thorns, which sprang up and choked it; so that, though it took hold on the soil and had a growth, its growth was all stalk, tall and spindling; root, but no fruit; blade, but no ear with full corn in the ear. How many disciples there are who know nothing of holy fertility, and are not themselves seed of the kingdom! God cares most of all for character that is godly and has the secret of self-propagation. The refinement that makes us too nice and neat, too fastidious and punctilious to stoop to lift up the fallen, is deserving only of contempt; it is but the blooming of a selfishness that in God's eyes is deformity.

The practical separation among disciples hinders the fulfilment of the Church's mission by preventing co-operation. The tendency of intelligence is to independence and individualism ; and so liberty to think and speak and act begets division, which, unhappily, has been carried to such extent in the Church of Christ that we have to-day as many sects as there are days in the year. Christ said, " I am the vine ; ye are the branches ;" and it is true—principally branches! One would think that the more minute the ramification, the more prosperous the growth.

Organic unity may not be needful, but organic sympathy is. The divisions which exist have brought dissension. As Father Cameron used to say, " It would seem that the tenacity of denominationalism is in direct proportion to the insignificance of the denominational tenet or usage." There are some things which are beyond reasonable question right and true ; others as unquestionably wrong and false. The former should constitute with all evangelical believers the essentials. Between these lies the doubtful territory, where there is likely always to be disagreement because there is no clear, conclusive revelation. After two thousand years of Church history, believers do not yet all see alike as to infant baptism and believers' baptism ; immersion, affusion, or sprinkling ; ordination by Presbytery or bishop, or no ordination at all ; apostolic succession, or only the succession of spiritual life and power ; prelatical, presbyterial, or congregational church order, and a few kindred things. That disciples should divide, even to the point of practically unchurching each other, upon matters such as these, is a pity—perhaps, in God's sight, a crime. The Spirit was promised to guide us into all truth—certainly all essential and fundamental truth. The very fact that disciples, equally devout and holy, equally scriptural and spiritual, equally evangelical and evangelistic, do not see alike in these respects, is an argument, if not a proof, that these things cannot belong to the essentials. Of these we can only say, " Let every man be fully persuaded in his own mind," and let every other man have the same right, and respect that right in others. To demand, " You must be like us," betrays an immoral tone of mind. If error is to be shunned, bigotry is to be abhorred ; and persecution, even in its mildest forms, is to be accounted as diabolical in spirit. We must learn to respect the right of private judgment, and concede that, in matters of honest doubt and difference, we ourselves may be wrong. Augustine's famous motto needs incarnation in our church life : " In essentials, unity ; in non-essentials, liberty ; in all things, charity." In very few modern churches is there at once an avoidance of laxity, and at the same time an indulgence of liberty and a cultivation of charity toward those who differ with us on non-essentials. To be fully persuaded ourselves, and yet concede equal intelligence, honesty, and even right of conviction in others ; to admit that our customs may be, as Cyprian said, only *vetustas erroris*—the old age of error—the result of tradition ; that it is possible we are ourselves wrong in some things of which we are most tenacious, and that there is room for a different inter-

pretation of Holy Scripture in minor matters—this is the absolute condition of a cordial co-operation between disciples.

This division among disciples begets weakness. The body of Christ, were there no schism, would be strong enough to lift up a lost world in its arms and lay it at the feet of Jesus ; but as it is there is such feebleness that the Church is scarce equal to self-support. Instead of being able, in its Divine strength, to act as a saviour of men, too often it becomes a suppliant for worldly patronage ; instead of sinners coming to the Church for salvation from sin, behold the Church going to the ungodly for salvation from debt, asking help in financial straits, and conforming to the world for the sake of its patronage.

How, amid such conditions, can the Church act as the special guardian of society's moral and religious life ? Vain to preach reconciliation with God, while powerless to affect reconciliation with man, or even prevent alienation among disciples ; presenting before the united hosts of evil the scandal of a mutually hostile Christendom, split into fragments without cohesion or co-operation ! If the senator was right who allowed the Decalogue and Golden Rule no place in a political campaign, they must have place in our evangelistic campaign or we are defeated in advance of the battle. The Church that has no power to save can be saved by no power. It is already dead, and a dead church has no hope of resurrection.

Again, we expressly disclaim any design of referring in reproachful terms to that Church of God which is still the best hope of a lost world. Far as it is from the Scripture ideal, it is actually the best that remains to us ; and that much life and power exist, even in these hindering conditions, is shown by the co-operation that actively survives. Those depreciate the actual achievements of the Church who contrast " Christian work" and " church work," as though the Church were not nursing mother to all true forms of Christian service ! What is done by certain Christian organizations said to be " outside the Church" is magnified to the belittling of the real worth of the Church. Such representations are misrepresentations, unfair and untrue. Every form of benevolent activity and service whose impulse and inspiration are from the Church are forms of church work. They may be outside of the local Church or the particular denomination, but they are not outside the Church at large ; just as the achievements of an army, while to be claimed by no regiment or State, belong to the army. Whatever Christianity inspires is church work. Such organizations as the Young Men's Christian Association and Society of Christian Endeavor are examples of co-operation, for they represent the whole Church at work outside of local limits and sectarian lines. Some work for society demands an apparatus too costly to be commanded by the individual Church ; it would not be economical even if otherwise practicable. Hence churches of all denominations wisely combine to do a common work for young men ; but it is unjust to hold up such work in contrast to church work, as though outsiders had been constrained by its neglect of its young

men, to supply the lack. It is just such co-operation as this which is needful in the solution of the social problem we are discussing ; and that it has already reached such results is the proof of higher possibilities.

The social mission of the Church cannot longer be neglected without disaster untold. There is an existing condition of things which cannot be let alone any more than a miasmatic cesspool. Our city population is so heterogeneous that the whole world is in one capital—the metropolis is a cosmopolis. These hordes of foreigners bring their own politics and religion, and are not assimilated ; and, like undigested substances in the human body, become irritants and provocations of disease. Crowded tenements mean vitiated air and vicious habits. Separation between classes begets settled repulsion and fixed social strata. In the throng there is still isolation. The lack of homes and healthy life ; the rapid growth of cities and the social congestion ; non-church going, with its removal of the dykes that keep out the flood of vice—these are some of the conditions that turn the metropolis into a necropolis for body and soul. Meanwhile, the " plague of crime" goes unchecked. Social vermin and bacteria multiply with incredible rapidity, until in a century and a half five generations, aggregating from seven hundred to twelve hundred individuals, have been traced to one ancestor—a brood of vipers, bastards, and vagabonds, paupers and prostitutes—in all not twenty skilled workmen, and half of these having been taught their trade in prison. We need to beware. While we boast of our great empires and republics, our institutions and liberties stand on a crater. Half a century ago Daniel Webster, returning from a Western tour, in four words recorded his warning : " Abundance, luxury, decline, desolation." Less than twenty years ago another leading senator bore awful witness that in a recent competition between nations in the East the " only art in which the United States excelled was corruption."

Here, then, in brief, is our social problem. The masses alienated, or at least separated from the Church, and the social mission of the Church practically neglected, and social deterioration and decay going on, and all fulfilment of this social mission hopeless, unless disciples can be brought into line and made to stand shoulder to shoulder, like regiments of a common army.

What shall be done to bring about those conditions which make such co-operation and success possible ?

Robert Peel said, " Agitate ! Agitation is the marshalling of the conscience of a people to mould its laws." We must agitate. We must fearlessly and faithfully hammer away on the anvil of apathy. There is power in striking when the iron is hot ; but iron is made hot by striking ; if we can do no more, let us, with the sound of the hammer, compel attention. Anger is better than apathy ; anything better than stagnation. Make men think, for thought is the spring of action.

We must begin by educating believers to a sense of the needs of the world and their individual duty. The social mission of the Church has a

threefold aspect : First, evangelization ; second, organization ; and third, co-operation—in other words, to make disciples, to gather them into churches, and then to unite the churches in great world-wide movements. Evangelization includes every method whereby the good news of salvation is extended until every creature is reached. Organization builds up a Christian society into strength and vigor. Co-operation exhibits essential unity amid circumstantial diversity—convergence on essentials not withstanding divergence in non-essentials—and practically combines all our forces to accomplish what, in separation, all churches in the aggregate would fail to effect. The middle section of this threefold work—namely, organization—has been most emphasized, while the others have been neglected. To organize new churches may be the fruit of a mere sectarian zeal. But while evangelization, which is missionary and aggressive, and co-operation, which is its handmaid, are lacking, organization lacks all true life and power. A church may have a name to live while practically dead, or may even be a synagogue of Satan. The social mission is begun in evangelization and carried to completion by co-operation. To proclaim the simple Gospel to man as man is the great commission. To reach this world-wide destitution, to prevent overlapping, waste, and friction in the work, and build up society after a celestial pattern, there must be cordial, sympathetic, universal co-operation among disciples. To rescue from flood or fire, the whole body must move, or vainly will the heart yearn or the hands stretch out to help. The heroism of some members of Christ's body may be hindered and made ineffectual by the inactivity of the rest. Co-operation there must be if this problem is solved. In a recent famine in China nine millions perished, with rice at hand, because no adequate provision was made for its distribution ! Angelic eyes look down on a thousand millions in spiritual famine—destitution and desolation on the one hand, bread enough and to spare on the other ; and, with such open doors of opportunity, the zeal which ought to expend itself on missions, is often absorbed in a symbolism that reminds of calf worship, a sacramentarianism that recalls the worship of the brazen serpent Nehushtan, and a sacerdotalism that revives the homage paid to Gideon's ephod.

Let us thunder away on that truth—that the Church is called out from the world for separation from it, and then sent back into the world for service in it. Its mission specific, salt, to savor and save ; light to witness and illumine ; to displace ignorance and idleness—those handmaids of vice—by intelligence and industry—those handmaids of virtue ; but to do it by, first of all, giving men the Gospel. The Church is a mother, to travail in birth for souls, and every disciple is to share the birth-pangs. All who love Christ are to work together as toward a common centre rather than toward separate points on a common circumference, obeying a centripetal law rather than a centrifugal drift.

In such a mission love is the all-essential force. Self-indulgence must yield to self-sacrifice, love of self to loss of self. Moral atrophy may

result from simple selfishness ; the magic skin which, to the wearer, brings gratification of every wish or whim, shrinks with each indulgence, cramping and crushing the soul within it. Faith is the force, and love is the fire, of all evangelism. If our churches are to be the temples of God, we must build into them, not the wood, hay, and stubble, but a practical life consistent with the character of the Divine foundation-stone, Christ Jesus.

Co-operation will never be, without operation, more unhindered, of the Holy Spirit. The periods of church life most active, aggressive, omnipotent, have been times when the Spirit of God most mightily moved within. The great bridge that spans the Forth was ready for the last stroke, but the huge hydraulic presses could not bring the two parts of the cantilever together. During the night the temperature sensibly rose, and in the morning the opposite ends almost touched. As Dr. John Cairns said, it was a grand illustration of a great spiritual truth ; where man's mechanics fail God's dynamics prevail. Heat was the force that was needful. When the spiritual temperature rises, God's people will be brought into touch with each other, and the awful gap and gulf will be bridged.

For such sympathetic touch between disciples, triumphs over human sin and sorrow, now beyond our thought, wait. We must learn to touch our brethren with love, or how can we touch those who are afar off ? We must show men that, far mightier than bonds of race or speech, social neighborhood, or common pursuits, is the bond of a common religious faith. Let us compel even apostates, like Julian, to say, " Behold, how these Christians love one another !" and we may hope to see those who have hated and devoured one another using heaven's dialect as a new mode of communication, and learning to say, however diverse their speech, " Abba," " Jesus," " Hallelujah !"

Paul tells us that Christ came to make hitherto alienated classes one new man in Himself, and to reconcile all alike to God in one body through the cross. The Church is to follow her Master, and bring to those afar off and near the news of this double peace with God and man. And as Jesus thought not His " equality with God something to be held fast to" as His right, but surrendered it, emptying Himself that He might fill man, we are so to love man as man, that our social equality with the highest is freely surrendered, emptying ourselves for the sake of the lowest !

There is no difficulty in solving this social problem when we are willing to become, at any cost, the practical factors for its solution. We must do more than be willing to have destitution reached and degradation remedied ; we must ourselves reach and remedy it. Martyrs are still needed who, like Jerome, of Prague, offer up their souls in flame to God, or, like Ignatius, are content to be ground between teeth of lions, to become bread for the perishing. All other conditions of success resolve themselves in the last analysis into this—that supreme and unalterable condition of service to God and man—that we be partakers of Christ's passion for souls. The body without the Spirit is dead. All our best outward organization

for service is but a mute and motionless machine without that motive power. God has taught us that force is what rules matter ; and that we have only to obey the law of the power and it becomes our servant. Thus man commands the light, and it becomes his artist ; heat, and it becomes his refiner ; gravity, and it becomes his mechanic ; electricity, and it becomes his motor, messenger, illuminator. There is a higher power—the Spirit of God, and He waits—wonderful indeed such condescension !—to do our bidding. It is still true, that if you obey the law of the power, the power is at your service. "Concerning the work of My hands, command ye Me." If any work is the work of God's hands it is this social redemption of man. To it we are, at our best, unequal. We must command God Himself by compliance with the conditions in which alone He works. We must live the life of God if we would know the power of God. We must lay ourselves at His feet to be used, and be ready to be used in His way. We must take hold by prayer upon the omnipotence of power, and by a holy self-surrender, on the higher omnipotence of love ; and then we may hope to work as God works, because He will work in us and through us to lift up the race to His bosom. Moses and Elijah were privileged to appear on the Mount of Transfiguration and hold sweet converse with the Master concerning His decease, which He should accomplish at Jerusalem. We need not envy them their royal interview. A grander height of His coronation is yet beyond ; and on that sublime summit, that overtops all others, He will welcome to a share of His regal dignities those whose lives have been a discourse in action, speaking of His cross to men by bearing His cross before them and for them, filling up that which is behind of the afflictions of Christ in their own flesh, for His body's sake, which is the Church.

CHRISTIANITY IN INDIA.—I.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

Sir Henry Maine, in his "Village Communities East and West," cites the observation of De Tocqueville, that "The conquest and government of India are really the achievements which give England her place in the opinion of the world ;" and adds, "They are romantic achievements in the history of the people, which it is the fashion abroad to consider unromantic." No one will question the accuracy of these observations who has even a moderate knowledge of Anglo-Indian history and government. Of both the English race have good cause to be proud. Hence has a great empire been won so unexpectedly and with so little stress and strain, and hence one governed with less difficulty or more in the interests of the people generally. The most cursory sketch of what India really is will make this apparent.

India has a much greater population, diverse in race, language, and

religion, than any of the great empires of antiquity. Comparing it with modern great territorial dominions, it is next in extent to British North America, the United States, Russia, and China. But it is far more fertile and forty times as populous as the first ; it has four times the population of the second ; three times that of the third, and stands second only to the last. Africa has a greater area, but a less population. Europe, excluding Russia and Scandinavia, has about the same area and population, but not an equal diversity of race, religion, or language. It has an area thirteen times that of Great Britain and Ireland, and almost eight times their population. It is rich in natural endowments—in stupendous mountains, great rivers, fertile plains, and can produce almost anything in abundance that human ingenuity and civilization may demand, while its inhabitants generally are industrious, peaceful, and intellectual. It is eight thousand miles away from our own coasts, and fourteen thousand as it has usually been reached. We went there with no thought of conquest and possession. History proves that we did not dream of these, and that not seldom we have shrunk from forward movements with dismay. The people are alien to us in almost every feature of nationality—in race, language, color, religion ; and yet with apparently the most inadequate resources, and no strain but twice, on our power, we have marched on absorbing kingdoms, States, tribes, until directly or indirectly our empire includes one sixth of the human race, speaking a hundred different languages and dialects. And these great nationalities and numerous tribes are governed with marvellous ease and with the slightest display of forces.

Such is India physically and racially ; but since it is our purpose to describe what is being done for its conversion to the Christian faith, it is advisable to state its present leading religious features.

The aboriginal races are least known, and differ widely from one another, but yet more from the great cults around them. In number they probably exceed the entire population of British North America, Australia, and New Zealand.

The Hindus are almost as numerous as all Protestants and members of the Greek Church combined, or the aggregate populations of France, Germany, Austria, Italy, and Great Britain. They are united by the supposed ties of a common origin, mythology, and caste ; but the twelve or fourteen great clans and nationalities into which they are separated differ in language, physique, and mental idiosyncrasy from each other almost as much as do the great nationalities of Europe.

Next in order of time come the Mohammedans—one fifth of the entire population of the empire and more than one fourth of the Mohammedan world. All who profess Islam in Turkey, Persia, Arabia, and the five States of Northern Africa fall short of the number of their co-religionists in India. Their simple dogmatic faith gives them great coherence and unity, though in origin and race they differ greatly, for while the moiety of them are of distinct foreign origin—descendants of the long procession

of soldiers, adventurers, traders, and camp followers—Afghans, Persians, Arabs, Turkomans, Tartars chiefly, who from the time of Mohammed of Ghuzin, at the beginning of the eleventh century, streamed into India during six centuries, the other moiety are of aboriginal and Hindu origin, the descendants of converts who during the long period of Mogul supremacy accepted Islam, seldom from persuasion, often as the result of misfortune, and yet oftener by reason of the compulsion, sometimes gentle, sometimes not, which fanaticism has never hesitated to employ.*

Recently there has been added, in the conquest of the Burmese Empire, a magnificent territory, rich in all natural productions, and equal in extent to Great Britain and Ireland, inhabited by three and a half million people, chiefly adherents to the third great religious system of the East—Buddhism.

Other religions are represented by much smaller numbers. The Parsees are in Western India ; the Sheiks in the Punjab ; the advanced and reforming Hindu Theists in Bengal ; the Syrian Church in South India ; the Roman Catholics, principally in the South, and the Protestant converts, most numerous in Tinnevelly, Travancore, and Nellore, but to be met with in every province of the empire, like the Christians of the Roman Empire described by Tertullian at the close of the second century, as found everywhere in cities and villages, in camps and courts of law, among the poor and rich, the learned and unlearned alike.†

This immense and splendid empire, with its 288,000,000 people, the Protestant churches of Christendom have definitely set themselves to convert. It is a stupendous undertaking, full of interest not only to the Christian but the non-Christian—the enemies as well as friends of foreign missions. Will they be successful ? Let us look at the conditions and agencies of the enterprise, the progress that has been made, and the prospects there are of ultimate triumph.

It is extremely difficult to change the religion of any race. No Asiatic nation has thus changed for a thousand years. Lord Macaulay, in one of his most splendid essays,‡ calls attention to the fact that, notwithstanding the eager zeal alike of Roman Catholics and Protestants no European nation has changed its religion during the past three hundred years. And the religious history of India for ten times that period proves how slowly and with what effort religious revolutions take place ; for, as it has

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* Hinduism may lose adherents ; it can only gain them by admission into the very lowest castes ; and no low-caste Hindu or foreigner of any rank whatever can become a Brahman. Men may fall, they cannot rise in caste rank. And if the caste is destroyed even by accident or compulsion, as by a Hindu being forced to swallow a morsel of beef—no uncommon occurrence in the days of Mohammedan supremacy—no penance, gift, or ceremonial will restore the loss.

† Total population of India and Burmah, 288,159,672. Of these the religion of over 287,000,000 has been ascertained, thus : Hindus, 207,700,000 ; Mohammedans, 57,300,000 ; Buddhists, over 7,100,000 ; Christians, 2,284,191 ; Forest Tribes—Polytheists, over 9,200,000 ; Sheiks, 1,900,000 ; Jains, 1,400,000 ; Parsees, 91,000 ; Jews, 17,000. Of the whole, 221,172,000 reside in British territory and 66,050,000 in native States.

‡ Review of Ranke's "Lives of the Popes."

been, far more than is supposed, a great sphere for invasion, conquest, and emigration, so has it been of religious conflict." Here only the briefest allusion can be made to a subject alike splendid, romantic, and philosophic, which only a sanctified Prescott, Gibbon, or Macaulay could adequately treat.

When the Aryans entered India, more than three thousand years ago, they found numerous tribes, inferior physically, intellectually, and socially to themselves. Gradually they incorporated great numbers of these into their social and religious commonwealth. Others have adhered all through the ages to their crude and simple superstitions, but the incorporation of the aborigines has powerfully affected Hinduism and revealed alike its weakness, its strength, and its marvellous power to resist and even conquer by compromise and comprehension. Some of the more sanguinary rites of Hinduism, and divinities such as Durgah and Kali, are of aboriginal descent; but Brahmanism and caste grew stronger and more influential by their admission.

Hinduism next had to contend with a rival who grew up in her own bosom. Aryan idolatry, priestcraft, and caste made rapid progress throughout India six centuries before Christ. This corruption of religion moved Sakya Muni, with the subtlety and timidity of a devout Oriental, to attempt its reformation. How Buddhism spread in India, not through conquest or craft, but by the legitimate agencies of teaching, preaching, conferences, and embassies, until it was accepted by many of the rulers and leading minds of India; how it grew farther and farther apart from Hinduism, and became its rival in influence if not in numbers; how from India it passed into Nepaul, Ceylon, Cashmere, Thibet, Burmah, Siam, and China; how, finally, Brahmanical envy and hate roused against it a storm of persecution and war, before which it was utterly crushed, cannot now be told; though if faithfully narrated it would be one of the most romantic and interesting of all historical episodes. But the remarkable fact remains that while Hinduism so triumphed that not one of all the thousands of Buddhist temples and monasteries, or any considerable community of its adherents, was spared throughout India, it has yet become the faith or the superstition of nearly one third of the human race in Southeastern Asia.

Hinduism was next assailed by a powerful external foe. Mohammedans, as merchants and traders, began to settle on the west coast of India toward the close of the seventh century, but it was not until 1001 A.D. that the first great Mohammedan invasion was led by Sultan Mohammed, of Ghuzin, which finally resulted in the establishment of various Mohammedan kingdoms in India, and notably in that of the Mogul Empire.

From the time of Mohammed the stream of adventurers who entered India from the northwest were zealous for the diffusion of Islam, whatever their personal characters and motives might be. Nor were the rulers less so. Policy deterred them usually from such violent measures as were

adopted in other countries to convert the infidels, but excepting during Achar's illustrious reign, general and sometimes special endeavors were made to win over converts. But it is a striking evidence of the resisting power of Hinduism, which impressed a historian wise and observant as Mountstuart Elphinstone, that after so many generations, during which force, temptation, argument, dominant power, and necessity have been freely used, there should be no more than 57,000,000 Mohammedans in the empire.*

The Portuguese settled on the west coast of India in 1498, and at once zealously assisted the Roman Catholic priests in their propagandist endeavors. "But the political and commercial power of Portugal, though it had so fair and favorable a beginning, soon passed away, not so much on account of native resistance or British superiority as its own incapacity, rapaciousness, and bigotry. Romanism remains, and its missionary zeal has been considerable, though erratic and spasmodic. It has been overweighted by a political history of selfishness and intolerance, lacking all elements of nobleness, which neither commends it to the confidence of men nor the blessing of God. By a religious history of extraordinary imposture and deceit, by a social history which repels rather than attracts respectable Hindus and Mohammedans, its less than one million and a quarter adherents, after four hundred years of very varied endeavor, attest its failure and the immobility of native superstition." Thus Hinduism, again and again, during her three thousand years of history, has had to contend with most formidable external antagonists, and to maintain her position as best she could against a long series of Aryan teachers and reformers, remarkable for religious fervor and intellectual speculativeness and ability. And it has maintained and even strengthened its hold over the people by concessions, compromises, and astuteness, through which it has come to assimilate almost all forms of opinion, and allows the most diverse religious usages; for while on the one question of caste and Brahmanical supremacy it is inflexible as cast iron, on almost all relating to belief it is flexible as india-rubber. Will it be able to resist the gathering forces of Protestantism, or will it fall before them as Grecian, Roman, Gothic, and Celtic superstitions did, or will it, as repeatedly before, receive some dogmas and sentiments only from the new faith and claim them as developments of itself? Remarkable developments of the latter process have already appeared, and may be expected to increase, for Hinduism has exhibited at various eras in its history a remarkable power to absorb and appropriate, and the complacency, intellectual subtlety, timidity, and fear of the people cause them to dread avowed and radical change, but to be by no means unwilling to receive new opinions and sentiments, if they can be fitted into

* Nowhere throughout Asia or Africa has Mohammedanism met with so stubborn a resistance as in India. In less than a century not only had Mohammedan armies conquered Arabia, Persia, Syria, and Northern Africa, from Egypt to the pillars of Hercules, but the greater part of the population had accepted Islam.

the old framework and pass under old names ; for the superstition or system which has found place in its schools of philosophy and recognized popular beliefs for atheism, pantheism, transcendental monotheism, tritheism, and 330,000,000 gods and goddesses is capable of yet further expansion or modification.

Obviously it is an arduous and even stupendous undertaking to overthrow such a system and to bring such a people to accept a faith pure, simple, and elevating as that of Christianity—the most stupendous task the Christian Church has ever undertaken, not excepting even the conversion of the Roman Empire.*

To induce any one person, from conviction, to abandon one religion for another is more difficult than is usually supposed. And in no instance is the difficulty greater than in attempting the conversion of Hindus and Mohammedans to the Evangelical Protestant faith. For this means an essential moral change of habit and of life. Not only is there the divine, dogmatic demand made by almost every missionary, "cease to do evil," "learn to do well," so unwelcome to human nature generally, there is much in every form of Hinduism which indisposes its adherents to accept Christianity, if not to cause them to regard it with hostility or dread. The moral laxity of Hinduism ; the pride and exclusiveness born of caste ; the practical outlawry its loss entails on every convert in this life, and the horror of its consequences in the after lives of himself and all his relatives, according to the weird fascinations of metempsychosis ; the intense dread of change, born of pride and mental cowardice, and the extreme suspicion and distrust with which any great change of opinion, involving a change of life, make them one of the most difficult of all races to win over to the dogmatic Protestant faith.†

Mohammedans are yet more difficult to influence. In addition to the intense pride, dogmatism, and exclusiveness—everywhere their characteristics—they have in India a jealous dislike of all things English or apparently so. This is not so surprising among people ignorant, bigoted, proud, and prejudiced as they are, for they remember with envy and regret that they were once the masters of India, while they ignore the fact that supreme power fell from their hands into ours because they failed to

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* According to Gibbon, the Roman Empire at its zenith extended over more than 1,600,000 square miles of territory and had a population of about 120,000,000. Its extent was therefore but little over that of the Indian Empire, while its population was less than one half.

† He does not, however, necessarily become a Christian as a Polynesian and African idolator would after discarding his ancestral gods. The wonderful intellectual subtlety and speculativeness of the Aryan has provided him with a very varied selection of alternative opinions, and he usually prefers one of them to Christianity, because the open acceptance of the latter means the loss of caste and social ostracism, while he is free in his family and among his neighbors to accept the Hinduism of the Vedas, or the Puranas, or the Upanishads, or the Bramho Somaj, in the form of Monotheism, Pantheism, or Polytheism, as found in the writings of Maine, or Choittunya, or Sankara, or Acharyya, or Rammohun Roy, or Kesub Chunder Sen. And the selection of a safe and convenient school of opinion is all the easier, since he is a master in the art of mental reservation, finding little difficulty in daily conformity to heathen ceremonies and customs, even though his intellect despises and his heart dislikes them.

rule justly or beneficiently. Of all non-Christian religionists, these two are the hardest to win.

But difficult as it is to root Christianity in India, those who make the attempt have certain advantages on their side which it is but fair, however briefly, to state.

Hinduism generally, and especially popular Puranic Hinduism, is entirely irrational, and therefore indefensible in argument. Its incongruous and immoral mythology; its extravagant and monstrous legends relating to the character and achievements of the more popular divinities; its geography, astronomy, and history, alike irrational, incredible, and unscientific, so that a mere smattering of knowledge, such as is taught in every government and mission school, discredits the whole system, are all favorable to the Christian apologist, so that if any ordinary Hindu of the Puranic type begins to doubt and investigate, he must, intellectually at least, change his position, since his ancestral beliefs have no foundation in reason, justice, or science.

It tells also in favor of Christianity that the Hindus are a remarkably intelligent, observant, and devout race. No people think and speculate more on the great questions which underlie all forms of religion. Nowhere are its signs and symbols more manifest or so identified with daily life. So profound is their reverence that rivers, hills, trees, animals, and men share in it. Even foreign religions are respected and reverenced—for Hinduism makes no claim whatever to the homage of men of non-Aryan race. It is not, as Max Müller has pointed out, a missionary religion, and cannot become one. This makes them—singularly unlike Mohammedans—very tolerant of other forms of religion—for others. They assume that as there are hundreds of millions of gods of all kinds, so there may be many forms of religion. "Your religion," they will politely and with evident sincerity say, after attentively listening to a missionary, "is good, and you ought to follow it because you were born a Christian; but ours is good for us, and we should disgrace all our ancestors if we forsook it. We are both right—you ought to keep your religion, and we ought to keep ours." But his intellectual inquisitiveness leads him to desire some information respecting a faith differing in so many features from his own, and so mysteriously, as he admits, identified with the destiny of his people. And there is much everywhere to call his attention to Christianity. Nothing so impresses him as power. He sees its signs in our military stations, railways, and steamers, and yet more awe-inspiring to him are the signs of our mysterious power in the few Englishmen scattered over the empire who keep order, administer law, and fulfil all the functions of an earthly providence, though all signs of military power are a hundred miles away, who take no bribes and recognize before the law in our courts of justice the equality of the Brahman and Shudra, the rich and the poor, the Hindu and the Meletcha. What is the religion of these strange, mighty people? is his thought. The mis-

sion school, the itinerant preacher, the Christian tract, and the Gospel are everywhere at hand to answer, and the people listen, learn, inquire, and read with great avidity, though with small desire to accept the new faith. But thus it becomes known, and cannot be known without results.

Then, British rule is favorable, not through partiality, but principle, to missionary aims, in two ways. It is based on justice. It recognizes the rights of all men. Its policy is distinctly humane and beneficent. It governs India for the good of the people of India. Defective as our rule has been and yet is, it is an historical fact that never since race conquered race have any people, ruled by an alien power, been governed as justly, beneficial, and with as much mindfulness of their rights, happiness, and elevation as England governs India. More and more are the people, in spite of their extreme distrust—an intensely Oriental characteristic, the result of continuous oppression—beginning to understand and appreciate this ; and it would be wise and just if those who so unmercifully condemn the government did not overlook the wisdom and justice of its general policy, and the immense difficulty and delicacy of a Western nation governing a vast Oriental empire. It follows, therefore, that caste and Brahmanical supremacy, the two main pillars of Hinduism, are ignored, while perjury, bribery, oppression, and fraud are condemned, and justice, humanity, the rights of the poor, the education of the ignorant, the protection of the weak, are upheld. Our policy runs on these lines, and as it springs from our religious principles and sentiments, so it calls attention to their excellency and utility.

Finally, it is owing to the strength and moderation of our government that missionary operations can be carried on there more freely than anywhere else. The missionary has no freedom which is not equally enjoyed by all other religionists ; he, like them, may live anywhere, attempting by speech and writing to convert others, and as long as he violates no law, is perfectly free to do so. And as little interruption is to be apprehended from foreign war or domestic strife as from civil interference or popular hostility. There is no region in all Africa or Asia where life, property, opinion, are as free and safe, and this is solely owing to English magnanimity, love of freedom, and good government.

(To be concluded.)

THE RELIGIONS OF INDIA.—I.

BY REV. FRANCIS HEYL.

India is the land of numerous religions as it is the land of numerous races. The first religion, which claims only a brief notice, is the simple belief of the so-called *aboriginal tribes*, who migrated into India across the Himalayas from the steppes of Tartary at a very remote period, and who

are now to be found in the wilds of Central India and along the borders of the Himalayas, embracing such tribes as the Bheels, Ghonds, Sonthals, and others. They are a rude nomadic people, whose imagination has peopled the woods and valleys of their native land with Rakshas, or demons, whom they worship, to whom they offer sacrifices, and to whom they have steadfastly adhered, resisting the encroachments of Brahmanism. The Dravidian races of Southern India, who speak the Tamil, Telugu, and Canarese languages, supposed by many to be the aborigines (a disputed question), had also at first a simple form of belief. They worshipped deities which were the guardians of the household ; also snakes, notably the famous Cob-ra de Capello (hooded snake), supposed to have some connection with the production of life. Very early in the history of India Brahmanism was engrafted upon their original faith, and in course of time they accepted Buddhism, which obtained a very strong foothold in Ceylon.

The most important of the religions of India, as well as one of the earliest, is what is known as Hinduism, sometimes called Brahmanism. The Hindus came originally from the region of the river Oxus, on the confines of Persia and Bochara. They belonged to the Aryan race, a pastoral people of fair complexion, using a language which is the common source of Sanscrit, Persian, and other languages of that part of Asia, as well of the Hellenic, Italic, Keltic, Teutonic, and Slavonic languages of Europe. Hinduee, the language of the Hindus in North India, has as its basis Sanscrit, itself a modification of the language of the early Aryans. Their religion in the days of the first settlement in India was very simple. They worshipped the elements of nature as manifestations of deity, special reverence being paid to streams and fords. Worship was conducted not in groves or temples, but in their homes, and consisted of hymns of praise and offerings of food and drink made at meal-times. The two principal classes were the Rishis, or sages, and the warriors (kshatriyas), the latter hardy soldiers inured to war and the chase, who offered animals in sacrifice to deity, the officiating priests being Brahmans. It is not known just when this class appeared upon the scene ; but in course of time the Rishis, or sages, were absorbed into the Brahman class, who now became the chief class of the nation, in due time consolidating the well-known caste system of the Hindus.

The ancient Hindu religious books are the Vedas, supposed to have been imparted orally to Rishis, or sages, and in turn imparted by them to the Brahmans when the latter assumed the spiritual guidance of the people. They were finally reduced to writing for the benefit of future ages. The Vedas are divided into three portions : (1) The Mantras, or hymns of praise ; (2) the Brahmanas, directions for ritual ; (3) the Upanishads, philosophy.

The Mantras are hymns addressed to Aditi, infinite expanse, the mother of all gods ; Dyaus Pitar, the father of the sky, the Jupiter of the Greeks ; Varuna, the firmament (Greek *ουρανος*), afterward applied to the

expanse of the waters, the ocean ; Indra Jupiter Pluvius, the rain god, ever seeking to pour his treasures upon the earth, also the god of war, represented as a warrior armed with sword and battle-axe and thunderbolt, mounted on an elephant. Closely associated with Indra is Agni, the god of fire, source of light and heat, as well as an agent of destruction. In addition to the above there are Suriya, the sun god ; Soma, the moon ; Ushas, the dawn ; Yama, the god of departed spirits.

The following are extracts from the Mantras :

I.

" Indra, twin brother of the god of fire,
When thou wast born, thy mother, Aditi,
Gave thee, her lusty child, the thrilling draught
Of mountain-growing soma, source of life
And never-dying vigor to thy frame.
. . . Thou wast born
Without a rival, king of gods and men,
The eye of living and terrestrial things,
Immortal Indra, unrelenting foe
Of drought and darkness ; infinitely wise,
Terrific crusher of thy enemies,
Heroic, irresistible in might,
Wall of defence to us, thy worshippers ;
We sing thy praises.

II.

" Agni, thou art a sage, a priest, a king,
Protector, father of the sacrifice ;
Commissioned by us men thou dost ascend
A messenger, conveying to the sky
Our hymns and offerings. Though thy origin
Be threefold, now from air and now from water,
Now from the mystic double Arani,*
Thou art thyself a mighty god, a lord,
Giver of life and immortality."

The Brahmanas are of later origin than the Mantras, and are of interest as associated with the rise of caste and of the power of the Brahmans. They are a series of compositions in prose, containing directions for the priesthood in the performances of their duties, rules for the use of hymns at sacrifices, and explanations as to the origin and meaning of the latter and how they are to be conducted, together with certain legends more or less interesting, among others that of Manu, a holy sage. Manu on one occasion was washing his hands in some water brought to him, and while washing a very small fish in the water said to him, " Take care of me, and I will be thy saviour." " From what wilt thou preserve me ?" said the sage. The fish replied, " I will save thee from a flood which will sweep away all creatures." " But how shall I preserve thee ?" said the sage. The fish re-

* Two pieces of the wood of the *ficus religiosa*.

plied, "So long as I am small I shall be in danger of destruction, for some great fish will devour me. Place me first in a jar, and when I grow larger in a trench, and when still larger in the great ocean." The sage did as requested, and in course of time the fish grew larger, and again spake to the sage as follows, "In such and such a year there will be a flood. Do you, therefore, build an ark for yourself, and when the flood comes enter into it, and I will preserve thee." Manu again did as he was requested to do by the fish, in the mean time carrying the fish to the great ocean. The flood came as foretold by the fish. Manu entered the ark, which floated upon the troubled waters. The fish then appeared near to the ship, and by means of a cable attached to his horn towed it to a place of safety, where it rested until the waters subsided, and Manu descended to the open plain, the only living man.

The Upanishads, or mysteries, were delivered and written at a time when a general spirit of inquiry was excited as to the origin of things—the relation of God to the universe, the relation of mind and matter, and the future life. The Brahmans took hold of this speculation vigorously with a view to becoming the masters in it and controlling the speculative thought of the masses, but were not always successful as regards control. There were some, such as Buddha, who struck out independently for themselves. The fruits of Brahmanical speculation are to be found in the Upanishads. They teach pantheism—viz., one only real existing God or being, who Himself constitutes the universe, the only real existing soul with which all material substances are identified, and into which the souls of men, which are supposed to be emanations from it, will eventually be merged. The following is an extract from the Upanishads :

> "Whatever exists within this universe
> Is all to be regarded as enveloped
> By the great Lord, as if wrapped in a vesture.
> There is one only being who exists
> Unmoved, yet moving swifter than the mind,
> Who far outstrips the senses, though as gods
> They strive to reach him ; who, himself at rest,
> Transcends the fleetest flight of other beings ;
> Who, like the air, supports all vital action."

Another extract in prose form is as follows :

"As from a blazing fire consubstantial sparks proceed in a thousand ways, so from the imperishable, various living souls are produced and they return to him too."

There grew out of the Upanishads no less than six particular systems of philosophy, besides other irregular systems. We will mention only three of these systems as most important : (1) the Niyaya, or logical system ; (2) the Sankiya, or synthetical system ; (3) the Yoga, or ascetic system.

The Niyaya, or logical system, takes for granted the existence of all things that are objects of knowledge, of all laws that govern thought, and

seeks to inquire into their nature, and gives the proper methods for such inquiry. The methods by which such knowledge is obtained are as follows : Sense perception, inference, comparison, trustworthy testimony, revelation.

The Sankiya, or synthetical system, commences with an original essence or entity, uncreated, called Prakriti, from which twenty-three entities have been evolved. There is a twenty-fifth entity, Purush, the soul, which is eternal, unproduced and producing nothing, though brought into contact with other entities. It is only a looker-on, a spectator. It unites with Prakriti to observe the phenomenon of creation, which is for the soul's benefit.

The Yoga, or ascetic system, informs us as to how the soul of the individual can hold communion with the supreme being, or soul. The fusion of the individual soul with the supreme soul is accomplished by keeping the mind in a state of abstract meditation, fixed upon nothing and by the suppression of the passions.

There are eight means of mental concentration, as follows : (1) Forbearance, (2) religious observances, (3) postures, (4) suppression of the breath, (5) restraint of the senses, (6) steadying of the mind, (7) contemplation, (8) profound meditation, or religious trance. The Yoga system of philosophy led to the formation of many sects of devotees or religious mendicants, who practised many and severe austerities, together with the above means of concentration, the object being communion with deity. Some have been known to keep an arm uplifted in a fixed position until it has stiffened and shrunk. Some have continued in a condition of trance until the birds have built nests in their hair. A Mohammedan traveller once saw a devotee standing with his face toward the sun, and having occasion to visit the same spot sixteen years after found the same man in the same position. Some have fixed their gaze upon the sun until they have become blind. Others will sit in the blazing sun between four fires kindled at the four corners. Some have buried themselves deep in the sand, with only a small hole through which to breathe, or have rolled their bodies along the ground many miles, or have reclined upon beds of spikes, and so have obtained superior knowledge as well as sanctity.

Independently of what has been said of the Upanishads and the particular systems evolved from them, there is a common philosophical creed held with more or less modification in all periods of Hindu history which we may consider to be the philosophy of the Hindus in general. Its leading principles are as follows :

(1) The eternity of the soul, retrospective and prospective.

(2) The universe is a part of the one eternal soul. The world is evolved not out of chaos nor out of gross particles, but out of soul. Hence matter as well as soul is eternal.

(3) The soul can exist only through the material essence of the body. There are two bodies in connection with every soul—a gross material body and a subtle ethereal body. The soul is also joined to mind as an inlet of thought, but belonging to the body.

(4) The union of soul and body is productive of bondage, because the soul must receive all its impressions through the body, and some are pleasant and others painful. The soul also begins to act under such circumstances, and all action implies responsibility and entails consequences which must be borne.

(5) In order that the consequences of action may be thoroughly worked out, and in order that the soul may be purified from all evil before its absorption into deity it must pass through numberless existences, entering into a god or a demon or a man, an animal, plant, or even a stone, according to the extent of their merit or demerit.

(6) This transmigration of souls is the source of all evils in the world. All weakness, misfortune, misery, sorrow in the case of any one are the result of actions in a former existence.

(7) In order to obtain relief from the evils that trouble humanity, the individual must abstain from all thought, from all consciousness of self or personality. He must return to the condition of soul or absorption into the eternal soul, which latter is the ideal of the Hindu philosopher. It is proper, in this connection, to speak of Buddhism. As a system of philosophy it was a reaction from Brahmanism, which had become very oppressive. Buddha, the son of a native prince and of the soldier caste, lived in his capital city near to Benares, the sacred city of the Hindus. In the midst of the splendors and the luxury of an Oriental court he was not ignorant of or unmindful of the sorrows and sufferings of humanity, and as he on more than one occasion came in contact with them he was impressed with the vanity of wealth and pleasure-seeking as powerless to prevent their approach. The constant thought of his mind was as to how deliverance could be obtained from the sorrows and ills of life. He consulted with the Brahmans, but obtained from them no satisfactory solution of the question. On one occasion, observing a beggar in the city street seemingly in a very placid state of mind, the thought came to him instantly, "This man is a happy man; and the secret of his happiness is his poverty and his roving life." He said to himself, "Henceforth I will renounce the world and its pleasures as well as its duties." So, mounting his horse, he bade farewell to his palace and home and all he held most dear, and rode all night into the forest, until he was beyond pursuit, and there gave himself to meditation, and after a long period thus spent light dawned upon his soul, and his faith was formulated and given to the world.

The principles of his faith are as follows:

1. All misery consists in attachment to life. 2. Misery is to be avoided or gotten rid of by renouncing all desire, all self-pleasing. 3. This end is attained: (*a*) by the observance of good laws; (*b*) by the practice of discipline; 4. The end of all things is annihilation.

Buddha speedily gathered about him many followers, whom he instructed and sent forth as the propagation of his new faith. It made rapid

progress in opposition to Brahmanism. The causes which led to this wonderful success were various. The system was not so much dogma as practical morality. It expressed much sympathy for the sorrows of humanity. It was not exclusive, as was Brahmanism, but gathered in all classes, breaking down the barriers of caste and moving beyond the borders into other lands. It was pre-eminently a missionary religion ; and historical events, such as the formation and ascendancy of new dynasties, helped the progress of this new form of belief. Strange to say, it did not long maintain its position as the religion of India, but soon gave evidence of decline before the reviving power of Brahmanism, which under a modified form became again the dominant religion of India. There is to be found to-day in many parts of India a sect called the Jains, a relic of Buddhism, which might justly be called Hinduized Buddhism. They reject the Vedas, and worship saints who are represented by immense images in temples of large size. These saints are possessed of both human and superhuman qualities. They are twenty-four in number, and their statute and age lessens as we descend the path of history. The most ancient are the largest in stature and the longest lived, and the most recent the reverse. The last two may have been real historical personages, but the rest are, no doubt, fabulous.

As a sect they are noted for their scrupulous anxiety to preserve life, a feeling which they carry so far as to cover the mouth with a cloth for fear of destroying insects which may be in the air, and sweep the ground before treading upon it for the same reason. They are divided into two classes—those engaged in occupation and those who live in monasteries, apart from the world. We return now to modern Brahmanism, which superseded Buddhism. We find in it an extensive mythology, similar to that of Greece and Rome. We have to begin with the Hindu triad—Brahma, the creator ; Vishnu, the preserver or mediator, and Mahesh, sometimes called Shiv, the destroyer, the embodiment of justice. All of these existed as ideas in the Vedic period, but are now made prominent. The idea of the incarnation of deity, also to be found in the Vedic period, is brought out very prominently in the nine incarnations of Vishnu, as the result of a desire of the people for a nearer access to God. Brahma, representing the principle of activity, having created the world, retires into comparative obscurity, while Vishnu, the preserver or mediator, and Mahesh, the destroyer, become more prominent. Vishnu appears in the form of nine incarnations: (1) The fish, (2) a tortoise, (3) a boar, (4) a man lion, (5) a dwarf, (6) Rama with the axe, (7) Ram Chunder, (8) Krishna, (9) Buddha. The most distinguished are Ram Chunder and Krishna, who were no doubt Hindu heroes of earlier days, whose exploits are recited at length in the epic poems "The Ramayan" and "The Mahabharat." These poems belong to the Vedic period, and were a record of the deeds of the Kohatriyas, or warrior caste. They w re taken and interpolated in the interest of modern Brahmanism—in short, Brahmanized.

Ram Chunder is the son of King Dasarath, of the solar dynasty, who reigns in Ajodhia, a city of the province of Oude, in the Northwest. Ram Chunder and his wife Sita are banished from the court through the intrigues of one of his father's wives, and take up their abodes in a forest on the banks of the Godavery. While here Sita is stolen by a giant, Ravana, who carries her to Ceylon. Ram Chunder at once sets out to recover his wife, and calls in the assistance of Hanuman, the King of the Monkeys, to do battle with the giant and his followers.

They are victorious. The giant, Ravana, is slain, and Sita is restored to her husband. All is told at length in "The Ramayan," and is also exhibited in pantomime in what is known as the sports of the Ramlila festival, held yearly in North India. Krishna, the dark god, born into the world as the eighth incarnation of Vishnu, was the sun of Vasudeva and Devaki, of the lunar race. He lived at Mathura, a city of North India, and is distinguished as the slayer of the tyrant Kansa. He is a favority deity in Bengal, as Ram Chunder is in the Northwest. Krishna's birthday is celebrated in the festival of the Janam Astimi, in the beginning of autumn. With the exception of these two incarnations, Vishnu is more extensively worshipped in South India, while Mahesh, or Shiv, the third of the triad, in North India. Mahesh's wife is Parvatee, or Devee, known as Durga, the bloody goddess, in Bengal. She is propitiated by the sacrifice of animals. A festival is held in her honor in the autumn which lasts seven days, when offerings of great value are made to her and many animals sacrificed. At the close an image of the goddess is carried to the river in a procession amid shouts and dancing and often intoxication. The image is finally thrown into the river, the goddess thus returning to her home. There are many other gods and goddesses besides these already mentioned, notably Hanuman, the monkey king, who aided Ram Chunder in his battle with the giant Ravana ; Ganesa, the god of wisdom, consulted in all matters of responsibility, whether in the home or in the outdoor life of the individual. Rivers also are worshipped, especially the Ganges. Its source in the Himalayas, its junction with the Jumna at Allahabad, its separation into three branches near the ocean and its entrance into the ocean are sacred places of pilgrimage, and its waters are supposed to possess great virtue in the healing of the sick and in removing the defilement of sin. Again, the cow, snakes, trees—notably the peepul tree—and even stones are objects of worship. Among the stones thus worshipped there is one of dark color and hollowed out by insects brought from Mount Gandaki, in Nepaul. It is kept in the houses of the natives as a protection from evil. The stone is called a shaligram, and is worshipped by command of Vishnu, who on one occasion took refuge in the mountain, entering into it to escape the rule of Saturn ; but the latter, assuming the form of an insect, so troubled the mountain that Vishnu was compelled to leave.

In concluding these remarks upon Hinduism, it may not be uninterest-

ing to quote a few stanzas from an ode to the Ganges by that distinguished Oriental scholar, Sir William Jones :

" How sweetly Gunga (Ganges) smiles and glides
Luxuriant o'er her broad autumnal bed ;
Her waves perpetual verdure spread,
While health and plenty deck her golden sides ;
As when an eagle child of light,
On Cambala's unmeasured height
By Potata the pontiff's throne revered,
O'er her eyrie proudly reared,
Sits brooding, and her plumage vast expands,
Thus Gunga o'er her cherished lands,
To Brahma's grateful race endeared
Throws wide her fostering arms, and on her banks divine
See temples, groves, and glittering towers that in her crystal shine."

(*To be concluded.*)

OUR MORALS.

[Extracts from a Lecture by H. H., the First Prince of Travancore.]

Travancore *Sirkar Press*, 1874.—Page 3 : " Education, as the term is used, touches the *moral man* but very feebly." Page 4 : " Marvellous has been the effect of Christianity in the moral moulding and leavening of Europe. I am *not* a Christian. I do not accept the cardinal tenets of Christianity as they concern man in the next world. On these matters I have my own beliefs. But I accept Christian ethics in their entirety. I have the highest admiration for them. Speaking, then, of Christianity as it concerns this world, I repeat that it has effected a wonderful moral revolution in Europe. I can imagine the question which, at this stage of the subject, probably quivers on the lips of some of you. You will ask, ' Does not vice exist among Christians ' ? I do not hesitate a moment to affirm that vice, crime, and immorality exist in Christendom to the same extent as they do in India. But yet there is a difference. That difference consists in the standard of morality which an average Christian and an average Hindu respectively acknowledge. Except perhaps among the very scum of society, an immoral act is never applauded among Christian nations. The most truthless Christian is fired by being called a ' liar.' But turn to an average countryman of our own who has not yet studied to adopt European externals and see how blandly and unconcernedly the epithet ' liar ' is taken by him. You must have seen people even complimenting one another with the epithet ' clever rogue.' " Page 5 : " Now, it is this low standard of morality among us which I deeply deplore and condemn."

THREE HEROINES OF THE NEZ PERCÉS MISSION.

BY REV. F. F. ELLINWOOD, D.D.

The mission to the Nez Percés has been distinguished by the lives and labors of several heroic women. In 1836 Mrs. Dr. Marcus Whitman and Mrs. Henry H. Spalding made the most remarkable journey that has been achieved by women in our generation. In this country it is only second to the winter journey of Dr. Whitman across the mountains in 1842. And the motive in this case was simply and purely the great errand of the Gospel.

Mrs. Whitman, who was a daughter of the late Judge Prentiss, of Penn Yan, N. Y., left a home of luxury and refinement for a life which at the best must be one of hardship and peril, and for what proved to be a martyr's death. Eliza Hart Spalding, living at the time of her marriage at Holland Patent, N. Y., had risen from a sick-bed scarcely a month before setting out in winter on a mission to the Osage Indians. She had proceeded with her husband as far as Howard, N. Y., in an open sleigh, or, rather, in a wagon mounted on "runners," when they were overtaken on the road by Dr. Whitman, who had partially explored the mountain passes the year before, and had now returned to find an associate missionary. He had heard of the Spaldings, and as he drove alongside of them on the wintry road he made known his errand at once. The special plea presented for the Nez Percés was that they had sent a deputation of four young chiefs to St. Louis to secure "that Book" of which they had heard, and missionaries to teach them the new and better religion. Mr. Spalding at once decided that his wife was too delicate to attempt the long and hazardous journey across the continent, which Dr. Whitman gave them to understand would require "the summers of two years," and would therefore involve the necessity of wintering in the heart of the continent. He reminded her of her recent illness and her extremely weak condition; yet after stopping at a hotel and seeking a private room for prayer, she announced her decision to go. Her husband wept at the thought of the risks which she was assuming, but she quoted with the proper changes Paul's reply to the weeping brethren of Ephesus when they seemed to dissuade him from going to Jerusalem. As to the hardships, she simply said, "I like the command just as it is: 'Go preach the Gospel.' The duty is mine, the event is God's."

Dr. Whitman returned to Penn Yan and was married, and he then set forth to overtake the Spaldings, who had at once proceeded on their way. They encountered many remonstrances and warnings from their friends at home and at Pittsburg, where they took a steamer for St. Louis. A Saturday night came during their passage, and Mrs. Spalding asked to be put on shore at a small village on the Ohio, to avoid violating the Sabbath. The captain told her that no steamer would call at that place to take her

on her way ; but she persisted, trusting in Providence and a good conscience. On Monday morning a fine steamer rounded to at a signal and took them on board. On their way down the river they passed the Saturday's steamer stranded on a sand bar. At St. Louis they met old fur traders and mountaineers who tried to dissuade the two ladies from attempting the overland journey. They warned them of the toils and privations, the want of proper food and shelter, the danger of being overtaken by winter, the exposure to attacks from Indians, and they dwelt particularly upon the danger that women might be taken captive and subjected to a fate worse than death. But Mrs. Spalding's reply was still what it had been at the first : " My duty is to go ; the event is in His hands who gave the commission."

A party of fur traders who were about starting for the mountains consented at first to take the missionaries into their company, but as they more fully considered the peril to the ladies, they tried to evade them, and hurried on several days previous to the time agreed upon. Nevertheless both of the young wives advised the attempt to overtake them, and they travelled early and late, fording rivers, throwing away much of their scanty outfit, and Mrs. Spalding often fainting with fatigue. When finally they did overtake them the traders were so impressed by their marvellous courage that they thenceforth treated them with every consideration, except that they could not halt. Once Mrs. Spalding was left by the way to die, with only her husband attending her. But she revived, and again overtook the train. After suffering untold hardships they reached Fort Walla Walla in November ; Dr. and Mrs. Whitman established a mission station at Waiilatpu, near the fort, and Mr. and Mrs. Spalding proceeded to Lapwai, which is situated on the Clearwater River, twelve miles above the present city of Lewiston.

Dr. Whitman's life was more eventful than that of the Spaldings. He became interested in the settlement of Oregon by Protestant Americans as essential to the permanent interests of the great cause in which he was engaged, and in 1842 he re-crossed the continent to Washington to prevent the great Northwestern Territories beyond the mountains from being given up to the Hudson's Bay Company and the Jesuits by a treaty with Great Britain. By way of convincing our Government of the value of Oregon and the feasibility of American emigration, he conducted an emigrant party of nearly a thousand persons over the mountains in the summer of 1843. From that time till the autumn of 1847 his station was the resort of newly arrived settlers ; and Mrs. Whitman, in addition to the care of an Indian school, became the foster-mother of eleven children whose parents had died by the way. The Jesuit missionaries, who arrived on the field three years later than the Protestants, and who were resolved to gain possession of it, so prejudiced the minds of the Indians against Dr. Whitman that early in the year 1847 he began to be solicitous about the safety of the station. When deaths occurred under his medical treatment the

Indians were made to believe that the dying had been poisoned by the missionary doctor, and that the prevailing sickness was a judgment upon the tribe for listening to Protestant heretics.

Meantime, two Catholic French halfbreeds, wholly under Jesuit influence, had sought employment at the Whitman stations. On November 27th a large company of Indians surrounded the doomed settlement for a general massacre, and one of these French traitors gave the signal for the bloody work to begin. Dr. Whitman was slain first, then ten other men. Mrs. Whitman was killed a few hours later. Several women, with about twenty children, including Mrs. Whitman's orphans, were taken captive. At the time of the massacre Mr. Spalding was on his way to the Whitman station, and he very narrowly escaped falling into the hands of an Indian, who pursued him as he fled toward his home. While he was still absent a friendly Indian reached Lapwai with the sad news and warned Mrs. Spalding of the approach of a party of hostile Indians for the purpose of destroying her station also. Her faithful Nez Percé friends besought her to remove to a place of greater safety fifteen miles up the cañon, where they could more easily protect her ; but it was Sunday morning, and she declined to travel on that sacred day even to save her life. Her friends held a brief consultation, and then said, " If you so keep God's day we will keep you," and they stood guard around her house during the day. On Monday the enemy arrived and looted the station, but not till after Mrs. Spalding and her family had been removed. That evening her husband arrived barefooted and lame, starving and exhausted.

Mr. and Mrs. Spalding and the ransomed captives were removed by a humane agent of the Hudson's Bay Company to Oregon City, and both stations were now broken up. The military authorities notified the missionaries that they could not be protected on any of their chosen fields until the hostile Indian tribes should be brought under complete control. Mrs. Spalding was never permitted to return to her cherished work. She lingered till the winter of 1851, when she died in the Willamette Valley.

Probably no missionary has accomplished more labor in the same period than she during her eleven years at Lapwai. She and her husband found the Nez Percés utterly savage. His task was that of reducing a strange language to written form, preparing a grammar, translating the Scriptures, building a saw-will and a grist-mill, teaching the Indians to till the soil, besides the chief labor of preaching the Gospel. Hers was equally varied and manifold, with the additional care of her household, including two young children. Her school, to which she gave her chief labor, sometimes numbered over two hundred pupils, of whom nearly one half were adults. Several chiefs were among them. Everything was to be learned by old and young. Aside from regular school exercises, the women were to be taught the use of the needle, the proper cooking of their food, the care of their homes ; all were to be instructed in the fear of God, the salvation in Christ, and the proper observance of the mutual duties of life.

At all hours of the day Mrs. Spalding was called upon to instruct or to help the mere children, great and small, who looked to her as a providence. Her deep religious experience permanently impressed the savage natures about her; her tender conscience, so often displayed, seemed to her pupils like the mandate of heaven. Her influence continued to be felt long after the mission was broken up. The Nez Percés, upon whom she had stamped the impress of her convictions and her character, and to whom she had shown such devotion, remained faithful to the Americans, when after the massacre all the other tribes had joined in protracted hostilities.

Leading statesmen in Oregon have not hesitated to ascribe the chief influence which held the Nez Percés in loyalty to the United States to the character and labors of Mr. and Mrs. Spalding.

For more than twenty years after the tragedy of 1847, the combined influence of Indian wars, of Jesuit intrigue, and ring management of the Indian policy of the Government, succeeded in preventing Mr. Spalding from returning to Lapwai. False representations had been made by a Government official named J. Ross Brown, four fifths of whose report was copied from a Roman Catholic newspaper; and it was not till the various Protestant religious bodies in Oregon protested against his published falsehoods and secured the publication by Congress in 1871 of a true history of the Oregon missions and martyrdoms that Mr. Spalding was granted permission to renew the labors *from which he had been debarred for twenty-four years*. And now came the blessed harvest from the early seed sowing.

In 1871 the Nez Percés mission was transferred from the American to the Presbyterian Board, and under the auspices of the latter Mr. Spalding resumed his labors. He was assisted by three or four young Yakima Indian helpers, and almost from the first a revival spirit appeared among the Nez Percés Christians who had so long been deprived of their instructors. There were many of the men, as well as the women, who still cherished the memory of Mrs. Spalding as of an angel of light. Multitudes came to hear the truth and to consecrate themselves to Christ. Mr. Spalding died in 1874, but in the three years of his renewed labor he had been permitted to baptize six hundred and ninety-four persons. Blessed reward for his long and painful delay!

But the aged veteran's strength waned in these last years, and there was need of a strong and vigorous spirit who should instruct and mould the multitudes who had been gathered but not instructed. Different men were employed by the Board as missionaries, but they did not remain long enough to learn the language and enter, as the Spaldings had done, into the real life of the people. This task was reserved for two unmarried women, Miss Susan L. and Miss Kate C. McBeth, one of whom devoted herself to the education of men, while the other has labored among the women. Both of the two sisters learned the language thoroughly, and en-

tered into the life of the Indians with deep sympathy and entire consecration. Miss Susan L. McBeth joined the Nez Percé mission in October, 1873, and for nearly a year was permitted to overlap the labors of Mr. Spalding, and to learn from him the thrilling history of the mission and the devoted career of his sainted wife. And now, after nearly twenty years of singularly consecrated labor, she too has entered into her rest. Miss McBeth was born in Scotland, near Stirling, about sixty years ago, and was brought to this country in her infancy. Her father, who settled in Wellsville, O., where he became a leading elder and Sabbath-school superintendent in the Presbyterian Church, is represented by his daughter as "the bluest of the blue" in his doctrinal views, and a man whose Bible was the staple of the family education. The children early learned to regard the sacred Word as the very voice of God, and the unseen kingdom as the greatest of all realities. Miss "Sue" inherited her father's Scotch downrightness, with, however, more of the element of love and sympathy. Her mind was logical, and she was a theologian from childhood.

As the father died before the family were grown, the daughters were compelled to teach; and Susan, who had been educated at Steubenville under the direction of the late Dr. Charles Beattie, became an instructor in the university at Fairfield, Ia. Flattering as her prospects were, and passionately fond as she was of purely intellectual pursuits, she gave herself, in 1860, to the service of the Presbyterian Board among the Choctaws. But after two or three years of fruitful labor she was compelled, with others, to leave the mission by the exigencies of the War of the Rebellion. She returned to Fairfield, but could not rest there while the country was full of distress. She soon felt called to the service of the hospitals for wounded soldiers, and was the first woman to wear the badge of the Christian Commission. A little book entitled "Seeds Scattered Broadcast; or, Incidents in a Camp Hospital," was one fruit of this period of her labors. It was published in London in 1869, and was commended by the press as "a narrative of gentle, earnest love, pleading winningly."

At the close of the war and of this special hospital service Miss McBeth engaged in city mission work in connection with the church of the Rev. Dr. Brookes, of St. Louis. About this time she experienced a bereavement which cut short her fondest hopes, and other sorrows were multiplied till she was brought to death's door. As she rallied the call came to go to the Nez Percés. She had said, "He has called all my heavily freighted ships into the heavenly haven!" Now she said, "I will go to the Nez Percés; with such work to do for Christ I can rise to life again."

And so, in 1873, partially lame from paralysis, and bearing what physicians pronounce the symptoms of a broken heart, she went to Idaho, as all prophesied, "to die." But instead of this she has fulfilled a twenty years' service which has few equals. Though highly cultivated and fitted to adorn society, she has lived wholly among the Indians, having at Kamiah no white neighbors, never asking a furlough for a visit to the

East, doing her own household work, and feeling so constantly the precarious condition of her health that she gave her Indian friends to understand that if on any morning no smoke was to be seen issuing from the chimney of her cottage they might know that she had passed to her heavenly rest.

Her chief work has been that of training up native preachers, for she saw that here was the weak point in Mr. Spalding's work. She has felt a laudable pride in taking what she called "blanket Indians," and, after four or five years of training, handing them over to the Presbytery well qualified for ordination and installation over the churches. She has justly been spoken of as a living theological seminary. Nearly all the preachers of the Nez Percés mission have been trained for their work by this frail sufferer from heart disease and paralysis. She was too good a Presbyterian not to be loyal to the Presbytery, but her influence over the Nez Percés pastors has been greater than any ecclesiastical court could exert. She has known their language and their inmost character, and her counsel has been to her "sons" that of a mother and a bishop in one. A few years ago she removed from her station at Kamiah only because the Government agent of the tribe threatened to remove her from the reservation because of her protest against some of his measures. Her work, however, has been continued at Mount Idaho, where, around her modest little cottage, a few humble abodes were prepared for the families of her pupils. Successive attacks of the prevailing influenza had left her so weak that in the month of May last it became evident that her work was drawing to its close, yet almost to the last day she insisted on hearing her classes. On the 23d of the month the end came in peace. She had desired to be buried at Kamiah, among her chosen people, that, as she said, they might arise with her at the resurrection.

As her faithful pupils and friends reached Kamiah with her remains on Saturday night, and as she had directed that the burial should not take place on the Sabbath, the body lay in the church over Sabbath, and was buried at seven o'clock on Monday morning. The large audience attending the final service was composed entirely of Indians; all were sincere mourners, and the place was a Bochim. No missionary had ever filled a larger place in the hearts of his people.

I have spoken thus far only of Miss McBeth's educational work. She has also left some permanent results of her accurate and industrious scholarship. Probably no other linguist, American or European, has made equal proficiency in the Nez Percés language; it is scarcely too much to say that she has accomplished more than all others toward making out a written vocabulary with definitions and arranging grammatical rules. As early as 1879 she had collected between 10,000 and 15,000 words with definitions, and she pursued this work till the time of her death. Her work was highly commended by that distinguished linguist, Hon. J. H. Trumbull, and by Professor Joseph Henry, of the Smithsonian Institute.

The elaborate manuscripts of her grammar and dictionary, which she lived to finish, are now in that institute. Had she lived a year longer she would have been honored with the degree of Doctor of Philosophy. Besides her linguistic works she has left a large accumulation of other literary matter, among which is a manuscript history of the Choctaw Mission. Though for the last twenty years Miss McBeth's life was so withdrawn from the people of her own race, yet there were many who knew and appreciated her intellectual power, her pure spirit, and her remarkable work. The late Dr. A. L. Lindley, of Portland, was her stanch friend and admirer. Dr. and Mrs. Dorchester, whose connection with Indian education brought them into contact with her, and Miss Alice Fletcher, United States agent for the division of Indian lands in severalty, were all admirers of her noble character and work. And she has enjoyed the practical sympathy and support of several prominent Christian ladies in Portland and in the East, while at the Mission Rooms in New York she has been held in high esteem. In my official correspondence with her for many years I have learned to attach great importance to her judgment, and have been strengthened by her strong faith and devotion.

I cannot better close this sketch than by quoting from a tribute paid to Miss McBeth by General O. O. Howard, published in the *Advance* soon after he had paid her a visit at Kamiah in 1877. He says : "In a small house of two or three rooms I found Miss McBeth, living by herself. She is such an invalid from partial paralysis that she cannot walk from house to house, so I was sure to find her at home. The candle gave us a dim light, so that I could scarcely make out how she looked as she gave me her hand and welcomed me to Kamiah. The next time I saw her by day showed me a pale, intellectual face above a slight frame. How could this face and frame seek this far-off region? Little by little the mystery is solved. Her soul has been fully consecrated to Christ, and He has, as she believes, sent her upon a special mission to the Indians. Her work seems simple—just like the Master's in some respects. For example, she gathers her disciples about her, a few at a time, and having herself learned their language so as to speak passably [this was in the early part of her work], she instructs them and makes them teachers. There is the lounge and the chair, there the cook stove and table, there in another room the little cabinet organ and a few benches. So is everything about this little teacher the simplest in style and work."

Speaking of the results of her work, General Howard adds : "As Jonah, the sub-chief, brokenly said to me, 'It makes Indians stop buying and selling wives ; stop gambling and horse-racing for money ; stop getting drunk and running about ; stop all time lazy and make them all time work.' Her work is filling this charming little village with houses, and though she cannot visit them, her pupils' houses are becoming neat and cleanly. The wife is becoming industrious within doors, sews, knits, and cooks. The fences are up, the fields are planted. Oh, that men could

see that this faithful teaching has the speedy effect to change the heart of the individual man ; then all the fruits of civilization follow."

Three American heroines ! Mrs. Whitman, leaving her home of comfort and culture to share the effort of her young husband to demonstrate the possibility of bearing the Gospel and our American civilization over the great mountain barriers of the continent, giving her busy years of youthful womanhood to the teaching of Indian children and to her large family of adopted orphans, and then falling a martyr for the Christian faith and for civilization.

Mrs. Spalding, braving the unknown hardships of a transcontinental journey with a sublime faith and courage that astonished even hardy mountaineers, and through eleven years of unexampled toil sowing the seed which made the Nez Percés a nation and an ally of our Government.

Miss McBeth, an invalid, even weaker in body than Mrs. Spalding, but like her in faith and consecration, and if possible excelling her in varied and unremitting toil, withal a theologian and a philologist.

We need not turn to Apostolic times nor to the age of the early martyrs for examples of heroic devotion or marvellous achievements. We may find all this in the Christian womanhood of our own land and age.

THE PROBLEM OF THE CITY.

The Salvation Army has recently made quite a sensation in Glasgow by some of its investigations. They reported that on a Saturday evening there were eight saloons watched and the number of visitors counted. There were 2308 men and 365 women who entered in the course of an hour. These saloons were all situated in an area of five hundred yards. They examined the records of the criminal courts, and found that more than 67,000 women had been brought before them charged with drunkenness, disorderly conduct, or personal assaults ; and more than 13,000 were convicted. Their report of the number and character of immoral haunts made a shocking record, which could not be published, but was handed over to the city police that they might take proper measures for their suppression.

The result has been that the churches of the city have been roused and are planning to work unitedly, increasing the number of workers. It would be well if in our own country our churches would study their respective fields, and inaugurate a campaign against the city vices in all their various forms. Let them rouse themselves, pray with deep fervor for guidance and help in the pressing work. " Expect great things from God, and attempt great things for God."

THE CHRISTLESS TOILERS OF THE CITY AND THE DUTY OF THE CHURCH.

BY REV. W. T. ELSING, NEW YORK.

Christ gave the crowning proof of His divine mission to John the Baptist when He said, "To the poor the Gospel is preached."

In the early days of Christianity not many wise, not many mighty, not many noble were brought under the influence of the Gospel, but the cross won glorious triumphs among the lowly.

Those who are familiar with the religious condition of large cities know that at present the reverse is true. Churches flourish on the avenues, "the wise, the mighty, and the noble" own the best pews and largely support the Church. In those districts of the cities where the deepest poverty and misery abound churches are frequently turned into warehouses and stables. It is the glory of Christianity that it elevates and ennobles.

Any one who has had experience in Christian work among the poor knows that the shortest road to respectability and success here, as well as to heaven hereafter, is through Jesus Christ. The quickest and surest way to graduate young men and women out of poverty and the hardships it entails is to bring them in contact with the uplifting power of the Gospel. A number of passengers on the deck of an ocean steamer were one day eagerly looking at a distant object on the water. Some said it was the keel of a boat; others thought it was a whale. The captain looked through his marine glass and said, "It is nothing but a rotten log." The life of many young workmen is as devoid of aim and purpose as that rotten log. They simply drift wherever the tide of temptation and evil are strongest. The restraining and directing forces of the Christian religion tend to change the rotten-log life into a steamship life. Many a man who, like Onesimus, was before unprofitable, becomes a blessing in the world after his conversion. To illustrate this truth, let us refer to the educational work accomplished by one of the New York City mission churches. The church is located in one of the poorest tenement-house districts. There is everything in the surroundings of the young people to drag them down; yet within the past five years the church has sent out one minister, two foreign missionaries, two city missionaries, two kindergarten teachers, two church organists, one trained nurse, and three public-school teachers. There are at present preparing for Christian work two theological, four medical, and eight academical students. These persons were all converted and inspired through the influence of the church to improve themselves. Several of these young men have drunken fathers; and it is doubtful whether any of them would have attained their present position if they had not come under Christian influences. One of the grandest arguments in favor of Evangelical Christianity is the fact that it possesses power to elevate those who follow its precepts.

The standing reproach upon those who are now in possession of the blessings of the Gospel, and who owe so much to its uplifting power, is that they do so little to bring the same Gospel to those who are now so sadly in need of its saving truths. If every well-to-do Christian would sit down and have a serious talk with himself, he might say something like this: "I have a fine home and a good business; a little laid by for a rainy day; I am really in comfortable circumstances; my life is insured; in case of my death my family in provided for. It is, in fact, not at all due to my own exertions that I enjoy these blessings. I had a good, sober, God-fearing grandfather. I had also a good father and mother; I received an education and excellent home training. I always had good, wholesome food, and slept in a bedroom which contained windows, where the sun with its purifying rays could find entrance. Suppose my grandfather had been a drunkard, and my father had followed his father's example. Suppose all the home I had ever had consisted of a kitchen and two dark bedrooms. If, instead of prayers, I daily had heard oaths and curses; if, instead of the purity of my home, I had been subjected to all the degrading effects which must necessarily follow from crowding three hundred thousand human beings into a single square mile; if I had been brought up among people who frighten their little children to bed at night with the sweetest name in heaven or on earth and say, 'If you don't lie still and go to sleep I will tell Jesus, the bad man, to come and carry you off;' if even the little children with whom I associated had scratched the name of Jesus out of books which they occasionally drew from the circulating library; if, in a word, I had been brought up among the class of people who now continually flock to our great cities, I wonder would I be to-day a good, faithful Christian man?" It is almost morally certain if some of our well-fed, well-clothed church-members had lived as thousands of the Christless toilers of the city live, their condition would not be any better than those in whose behalf we now plead. It is high time that all who have been blessed with the Gospel rise in Christ-like grandeur and rescue the perishing.

Nearly every one of our large American cities has been invaded by vast foreign multitudes. They have come gradually, silently, but irresistibly as the incoming tide. As sediment settles in the lowest places, so the poor and ignorant take up their abode in the most wretched portions of the city. To shelter these multitudes monster tenements have been erected, so that in New York, for example, on a square block you will often find from fifteen hundred to three thousand people. The native population has found it impossible to live in this crowded condition, and has moved to other parts of the city. This was rendered all the more easy because the denser the population the more readily real estate can be disposed of. In 1834 the agents of the New York City Mission and Tract Society visited over thirty-five thousand homes, and distributed tracts and papers. Out of this entire number only 269 families desired foreign tracts, clearly showing that

the population was then almost exclusively American or English-speaking. At the present time, in the same locality, you may visit a dozen news-stands and not find a newspaper in the English language. The state of things is probably worse in New York than anywhere else ; but the same condition prevails in a less degree in all our large cities.

The Christian population, in moving out of these overcrowded sections, have left the churches in a most embarrassing position. The most natural thing in the world was to look for a more favorable church location ; the old building could usually be sold for a much larger sum than it would cost to erect a fine church on the new site. Denominational jealousies undoubtedly helped along this up-town movement. When a lot of children go out gathering blackberries, and each one is working for himself, they will be sure to go where the fruit is ripest and most abundant. Where the fish are running in shoals, there every fisherman naturally desires to set his nets. It was also a most natural thing for each church to provide for its people, and so the up-town movement began and has not yet ceased. In this race of the churches to more fruitful fields, the lower parts of the city have been sadly neglected. Christian sentiment has almost entirely disappeared. In some localities a man who attends church regularly is looked upon as a curiosity, and has to run the gauntlet of all his godless neighbors. The devout Christian is sometimes met with the slanderous insinuation of Satan against Job, and is told that he does not serve God for naught, and is asked what he gets by going so faithfully to the mission. An individual is carried along by the multitudes by which he is surrounded. When there is no Christian sentiment in a neighborhood, it is exceedingly difficult to develop Christian life. A few days ago a missionary in New York asked a boy where his parents went to church. The lad replied, " My father and mother are Americans, and don't go to church ; only the Irish go to church." Christians down-town have become almost as scarce as shade trees, and, like the trees, they have either been transplanted in up-town gardens or are flourishing in paradise. It is most improbable that the religious condition of the poorer and most crowded portions of large cities will ever become much worse than they are at present.

The Christian men and women of every denomination are becoming thoroughly aroused to the necessity of vigorous city evangelization.

We desire to offer a few suggestions how the churches may most efficiently help the Christless toilers of the city.

1. *There is most urgent need of Christ-like condescension* on the part of those who have been blessed with superior advantages.

Jesus Christ came down, and His followers who occupy exalted stations in the cities must follow His example. If bankers, lawyers, and merchant princes would serve God as faithfully in down-town churches as they work for themselves in down-town offices and counting-houses, the problem of city evangelization would be solved. If one thousand pillars of the various uptown churches were taken away, these churches would still be strong ;

and if these pillars were set up in the tottering temples down-town it would save them from inevitable ruin.

The poor invariably imitate the rich. If fine ladies on the avenues appear in a new style of cloak, thirty days later the shop-girls down-town will wear cloaks of a similar cut. If a dozen carriages filled with ladies and gentlemen were to stop in front of every down-town church and chapel next Sunday, it would give a mighty impulse to the cause of religion. It is not likely that the poor struggling churches in the densely populated districts of great cities will get such a surprise in the near future ; but it is an encouraging sign that a few months ago a member of a church on Fifth Avenue asked for a letter of dismissal to a city mission church located in darkest New York, and that one of the most cultured ladies in the city comes from her beautiful uptown home every Sunday morning to worship at the same city mission church. If the day ever comes when the majority of Christian men and women no longer seek their own ease and comfort, but the things of Jesus Christ, then such letters of dismissal will be more numerous.

2. *A redistribution and consolidation of churches and chapels should be undertaken.* At present this cannot be done in the upper and wealthier portions of the city, although the sight of two or three evangelical churches, within a stone's throw of each other, ought to make every true Christian blush with shame. In the lower and poorer sections of the city, a redistribution might be undertaken at once by a simple vote of those who furnish the funds to maintain the chapels. There probably is a reason for everything, but it is utterly impossible for a practical man to understand on what principle some of the chapel sites were chosen. Take, for example, the chapels connected with three of the most prominent Presbyterian churches in New York. The Fifth Avenue Church has a chapel two short blocks from the Fourteenth Street Presbyterian Church. The church has a magnificent site, an eloquent, hard-working pastor, and a goodly membership, but the conditions of the neighborhood are changing, and if sufficient resources are not forthcoming the church cannot continue to do an ever-increasingly aggressive work.

If the money now spent at the chapel in question was put in the work at the Fourteenth Street Presbyterian Church, and the two pastors were to work together, almost double the good might be done with the same outlay of strength and money.

On the west side another of the chapels connected with the Fifth Avenue Presbyterian Church stands within three minutes' walk of the Spring Street Presbyterian Church. The recent history of this church has been most remarkable. Although many of the substantial contributors have moved uptown, inspired by the heroic efforts of their gifted pastor, the people of the Spring Street Church have been enabled to pay all their expenses, and have contributed liberally to all the boards of the church and to many other objects besides ; yet it is only a question of time before the

Spring Street Church work will be sadly crippled for lack of money. If the pastor of the chapel almost under the shadow of the Spring Street Church were to unite his strength with the pastor of the Spring Street Church, a much greater work could be done by their united efforts than is now being done in the two separate stations in the same field. On East Sixth Street the University Place Church has a flourishing chapel. The Fourth Avenue Presbyterian Church has a chapel on East Fourth Street, only two short blocks distant from the location on Sixth Street. In certain instances families are divided, some members worshipping on Sixth Street, others preferring Fourth Street. If a combination of these congregations were made, it might be necessary to hold two sessions of the Sunday-school ; but the Sunday morning and evening congregations could easily be accommodated in the larger of the two chapels. And the work would be more effective if the two pastors labored in the united church. The Scotch Church and the Church of Sea and Land is another case in point. The people who formerly were the main financial support of the Sea and Land Church are either dead or have moved away. There are four times as many people in the neighborhood as when the church was built, but they are mostly Jews and Roman Catholics.

The New York Presbytery voted to sell their property simply because there were no funds to maintain the work. At the same time the Scotch Church sold its magnificent property on West Fourteenth Street, and with the vast sum realized withdrew up-town to a section of the city which is already well supplied with church privileges. Owing to a depression in real estate, the sale of the Sea and Land Church has not yet been effected. The City Mission sent a lay missionary to the abandoned field, and in the past two months thirty persons have united with the Church on profession of faith, and four by letter. If the Scotch Church, with its abundant resources, had come to the rescue of the Church of Sea and Land, it could have been made one of the grandest stations for aggressive Christian work in the world.

3. *Endowments must be provided for the down-town churches* which are now doing good work, or in the future they will simply die from lack of proper support. The churches in the poorer quarters of the city must be run at high pressure. In some of the City Mission churches from twenty to thirty different services are held each week. A church with all the modern accessories of gymnasium, reading rooms, libraries, penny provident banks, cooking and sewing schools, military drill, and other helpful appliances to lead men and women into a better, larger, and higher life cannot be run with a small outlay.

4. *A movable mission ought to be carried on in connection with every city church.* Vast numbers of working people will not enter a church. Frequently they have not proper clothing. Only drunken and degraded people will attend church in their shirt-sleeves or in a ragged condition. If a mission is opened in a court, alley, or tenement-house where men

without coats can act as ushers, it is wonderful how the people will flock in. We have conducted such missions, and know how effective they are. The fact that a load of chairs and a small organ is carried into some obscure room will fill the whole street with inquirers, and so great is the curiosity that all who can get in on the opening night will be there, and they will like it so well that the room will be full every night. The ordinary rescue mission is a good place to awaken faith, but it is not adapted to train men and women in Christian life and work. By giving up the movable mission about May 1st and starting in a different locality in the fall the converts can be constantly gathered into the church under whose auspices the mission is conducted. In the afternoons meetings can be conducted at the movable mission for women and children.

5. The spirit of self-sacrifice must take possession of the intelligent and wealthy members of our churches, so that they will not only be ready to give liberally of their means, but of their time and strength in caring for the Christless multitudes. Christ first wept over, then died for, the city. If the Church will follow the Divine Master, the problem of city evangelization will be solved.

STUNDISM IN RUSSIA.

BY THE LATE REV. C. BONNEKEMPER, SCOTLAND, S. DAK.

The tenth Christian century is called *seculum obscurum* because it was the darkest of all the "dark ages," in the Oriental Church as well as in the Occidental. In this darkest of ages the Grand Duke Vladimir, of Russia, called by the Russians the "Equal Apostle," Christianized his country. How corrupt must that Christianity have been, the Byzantine mother-Church having so dreadfully apostatized from the original apostolic ideal! St. Paul wrote to the Greek Church at Corinth in their native, vigorous Greek tongue: "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." In his farewell address to the disciples at Ephesus St. Paul said, "Watch, therefore, remembering that for three years I ceased not to warn every one, night and day, with tears." St. Peter wrote to Greek Christians south of the Euxine: "You are a holy, royal priesthood." Christ Himself wrote through St. John to Ephesus: "I have this against thee, that thou didst leave thy first love. Remember, therefore, from whence thou art fallen." A vista of nine centuries lies in Byzantium between the days of the apostles Peter, Paul, and John and *that* day on which the messengers of Grand Duke Vladimir visited the Christian Church in the paradisean city of the first Christian Cæsar. But what a mass of pharisaic tradition had covered the truths of the Gospel in the mean time! Again nine ages elapsed from the "Equal Apostle" to the

Emperor Alexander II. and Stundism. How small must the number of Russian Christians have been who understood the mystery of the cross of Him who was the Light of their lives! Catharine the Great colonized thousands of Germans on both sides of the Volga; her grandson, Alexander I., colonized other thousands north of the Euxine. There the colony of Rohrbach was organized in 1809, to which, in 1824, my father was called by the Russian Government from the missionary institute at Basle as a minister of the Gospel.

These German churches near the Black Sea were nominally Evangelical, but in point of morals and vital godliness were hardly superior to the surrounding churches of the Russians. My father was a disciple of the great revival preacher, L. Hofacker, in Würtemberg. There is in every church the Church proper and a larger *congregation*. So in Würtemberg, within the exoteric "*Kirche*," there is the esoteric ecclesiola, called "*Stunde*." This distinction of *Kirche* and *Stunde* my father transplanted to his parish in Southern Russia. Stundism is Latinized from the word "*Stunde*," which means "the *hour*," and stands in no intrinsic relation to the religious meetings called "*Stunde*." Religiously inclined people meet on Sunday afternoon, mostly in private houses, to spend, for mutual edification, an *hour* (*Stunde*).

Christ came "to baptize with fire." In the Sabbath hour He baptizes with fire many dark, dead souls. On His resurrection day the risen second Adam breathed the fire of the Holy Ghost on each disciple, reminding each of them of the celestial fire which made the first Adam, their common parent, originally a "living soul." Again, forty days after, Christ's "hour (*Stunde*) had come," in which the disciples were baptized with the "parting flaming tongues" of the pentecostal Spirit. Every Stundist or Christian *in deed* has had a grand, pentecostal hour, in which Christ anointed him with the fire of eternal love. These pentecostal seasons were my father's joy for forty years. The celestial fire of the Word and Spirit of God he carried from Rhenish Russia to Switzerland, to France, to Russia, and to Turkey. In Russia only Germans were converted through his instrumentality. A unique instance occurred in which a native Russian girl, serving with a German, came from death unto life. When my father died, on January 24th, 1857, he had no knowledge why Providence brought these Germans to Russia, and *why* he himself had to come to them from Switzerland to Russia.

Though German Stundists are often found in Russia among Germans, yet numerically they are very small in comparison with the Russian Stundists. According to Rev. Dalton, who was thirty years pastor of the Reformed Church in St. Petersburg, there are now between two and three millions of Stundists in the empire. Is there anything analogous in the history of religious propagation that a sect, commencing with one man, should within thirty years increase to several millions? On Friday, June 20th, 1824, my father set his foot on the steppe of Rohrbach. With what

incredible joy would he have been transported if he could have foreseen that only two generations afterward, in this immense empire, millions of souls would be set aglow by the fire he was to kindle on this steppe !

Let us now see how this came to pass. In 1865 I became my father's successor as the minister of the Reformed Church at Rohrbach. On Sabbath morning, July 4th, I preached my first sermon in father's pulpit. On that "fourth" I saw the first Russian Stundist and conversed with him. It was Michael Ratushni, from Passiko, near Rohrbach. Serving with a German colonist at Rohrbach, he was there converted a short time before. After my lecture to the young in German, I had with Michael Ratushni and four of his friends from Passiko a highly interesting talk about the Saviour in their native Russian language. The Hebrew name Michael means an exclamation : " Who is like unto God !" According to Romans 16 : 5, Epenetus was St. Paul's " beloved first fruit unto Christ" for Asia. " Who is like unto God !" Ratushni, who is now, in 1892, still alive and zealous in Passiko, was the Epenetus, the beloved first fruit unto Christ for Passiko and South Russia. My father kindled at Rohrbach in 1824 the holy pentecostal fire. About forty years after, Michael Ratushni himself set Rohrbach aglow, set Passiko on fire, and kindled it through Passiko in Russia. In February, 1868, a friend sent me two numbers of the Russian newspaper called *Odesski Wjestnik*, then the only Russian newspaper published in the great city of Odessa. In these numbers of the *Messenger of Odessa* a neighbor of Rohrbach, the nobleman and land proprietor Znatschko-Jarvorsky, claimed to disclose to the world an event of the very highest importance : " That in Rohrbach, where the Reformed pastor is an American citizen, C. Bonnekemper, exists a secret conspiracy purposing nothing less than the subversion of Church, State, and society. This they are working, as so-called Stundists, under the cloak of extreme religiousness." In fact, what Nihilists afterward did was anticipated, according to him, by Stundists. The first thesis of Michel Bakounin, the father of Nihilism, then living, was : " God is the greatest evil, and first to be exterminated." The first thesis of every sterling Stundist is : " Every breath, every pulse must praise the Lord Jesus. Kiss in spirit His feet without ceasing, as did the woman who was a sinner." Did the world see, since it stands, a more glaring confusion of heaven and hell than in this ignoble Russian nobleman who brands Stundists with being masked Nihilists ?

The only man who understood enough of Russian was the village teacher, T. G. Nuss, now in Nebraska. I sent for him at once, and read to him aloud that we were caught *flagrante delicto*, and disclosed now publicly. He urged me vehemently to disclose the diabolical lies of the would-be discloser—lies to which I actually never found an analogy in all my reading, covering more than fifty years ! I devoted the whole leap-year day (February 29th, 1868) to writing a long reply for the same Odessa *Messenger*. It was published in March. These were the most important lines I ever wrote in my life. My article of the *Messenger* was republished in many

Russian political newspapers. Though by nature a shy and backward man, this leap-day letter made me at once famous with the millions of dissenters from the Russian Church, and branded me with infamy within the "Orthodox Church" as the creator of a new split from that Church. It brought to me the Governor of Cherson, the General Starinkewitsch. On November 5th, 1869, I had to appear before the Governor-General of New Russia, the "Count of Kotzebue." Though exculpated by him from the crime charged against me, the vexations and persecutions became endless. Terror of still worse things in store compelled me at last to return to this free land of my adoption early in life.

In the spring of 1847 there was a great revival in my father's parish, especially among the school children. Then it was that lads and lasses, who were converted or felt themselves to be so, used to come to my father, sometimes in groups, with eyes beaming and streaming with joy, embracing my father most tenderly, and shouting, "Jesus lives! Jesus lives!"

The Russians have a counterpart to this. The most solemn and magnificent ceremony of the Russian church life and the most salient and illustrious event in each Russian's life is the Easter night. In that night the whole of the immense Russia is ablaze. An hour before midnight millions in town and country stir with burning candles and torches to the hundreds of thousands of their respective churches. With the twelfth chime of the hour-piece the whole church is, as if by magic, set ablaze. Hundreds of thousands of bells peal from the Danube to the Torneo in Finland, and to Sitka in the now American Alaska: "*Christos voskress!*" —that is, "Christ is risen." The highest ecclesiastical dignitary shouts to the whole assembly, "*Christos voskress*" (Christ is risen)! The choir responds, "He is risen indeed!" Then every one re-echoes the great joy of this night, "Christ is risen!" Then for hours the Easter hymn is sung:

"Christ is risen!
Christ has crushed death!
Christ has brought life to light!"

The clericals embrace and kiss each other three times, shouting the same news. The kissing becomes universal in the church and out of the church. During the whole Easter week it takes the place of every other form of salutation. This annual joy has been repeated in the city of Kiev for nearly a thousand years. Alas! that so few experimentally realized in their hearts this most wonderful truth expressed by their mouths! But how can the "Light of Life" live in a soul dark in sin? How can the "Lord of Glory" be risen in a soul dead in trespasses? But when the risen Redeemer breathes on a soul and fills it with the pentecostal fire of His Spirit, then it experiences in its inmost essence the exchange of death for life; then it sees, in noonday light, that the blood of the cross makes the most sinful whiter than snow. Such a blessed, regenerated soul is in thrilling sympathy with the kisses of children in Christ; in thrilling sympathy with the joy of a Stundist shouting his centennial and millennial paschal psalm, "*Christos voskress!*" Christ is risen!

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Nationalism in Japan Missions.

[BY J. T. G.]

The well-nigh abnormal sensitiveness of the Japanese to foreign control has its origin in several causes. Japan was isolated and accustomed to develop its own courses. It has been always sensitive to approaches to cope with which it has felt itself not entirely unequal. It came into relations with the greater combined powers of the West to find itself largely at their mercy, regulated only by their competitive and clashing interests. These combined powers practically dictated to them their relations to all outside national or international affairs. A wave of foreign knowledge swept over the land which showed them their relatively weak points, and they set themselves to borrow elements of power from the outside world. Their resistance to foreign dictation never for one instant relaxed. They have submitted to many features of manifest injustice in the treaties dictated to them by foreign nations, but hope to be able to secure a better share of the game when the treaties find their limit and are to be revised. Added to this was what we had liked to have called the misfortune that this influx of Western ideas and methods had necessarily to be mainly absorbed by the younger element —the student class—who thereby secured an abnormal prominence in the control of national affairs. The youth of Japan had thrown upon them responsibilities the like of which have seldom fallen to the younger element in any nation. They had not the experience of the older economists and diplomats of their own land, and the new world and its ways had to be absolutely learned from the bottom, and that mainly by them. It is not surprising, therefore, if in many important respects Japan should appear among the nations as youthful, and at times even seemingly puerile. Like all high-bred and intellectually bright young men, it exposes an undue sensitiveness to control, or even in this case to suggestion from without. It has the over self-confidence of able but inexperienced persons. On the whole, it is to be acknowledged that it has managed its development under these new conditions with credit to itself, and so as to arouse hope and considerable confidence on the part of strangers. It has not escaped some follies, but in the main it has soon recognized its own blunders, and has been quick to attempt their correction. Yet the Japanese are always in the presence of domineering and powerful nations, whose civilization they feel obliged to largely incorporate, but of whom they stand in such dread that they are in an attitude of normal or abnormal resistance all the time to every foreign encroachment, or even pressure for their own good, holding themselves competent to judge what is for their good.

We have written this in the faint hope that it may put some of our readers in a better mood to sympathize with and judge of the anomalous attitude assumed by large parts of the Japanese Church toward the foreign missionary and foreign church administration. There is nothing more fundamental in the foreign mission field than that the missionary shall render himself unnecessary as soon as possible; and therefore he desires to develop a self-sustaining and self-regulating church at the earliest hour. This the Japanese Church itself claims for its aim, and it feels itself competent already for the self-governing feature. Apart from its own conviction it is pushed on to this by the oversensitiveness of the community who care nothing for Christianity, but who do dislike foreign interference in things Japanese.

This finds an illustration in the alleged dictation to Mr. Neesima by his friends in government, that his school could go on only on condition that the funds were given to *him*, and not to the American Board missionaries. An illustration of extreme nationalism was found in their rejection of foreign formulas of Christian creeds or symbolics, and even the advocacy of rejection of the Apostles' Creed, that they might formulate distinctly a Japanese one. This folly, however, was short-lived. Some Japanese and some Japanese Christians have resented the use of the term "heathen," as applied to Japanese. It seems amusing that even missionaries should have asked in some instances that we at home cease to apply this term to Japan. The etymology of that word, as applicable to barbarians and uncivilized, has so long since been enlarged to include all who do not at least accept Christian ethical standards that it seems childish sensitiveness to allude to it. The Scripture uses it of all but Jews, and we might as well retire the word if it does not include Buddhists and Shintoists. There is, perhaps, no use obtruding it offensively on the Japanese, but the fact still remains, that any nation that is given to worship of idols and does not acknowledge the God of the Christians and the moral standards of the New Testament is, within the use of the English language—"heathen." The Japanese undertake a large contract when they attempt the revision of the English language. Strangely enough this super-sensitiveness has shown a repugnance to the use of the term "native," as applied to Japanese Christians or other Japanese. A slight study of the English language will show that this is little short of foolishness. The Constitution of the United States, as has been pointed out in answer to this, declares that only a "native" can be President of this Government.

But it is not enough to correct trifling misconceptions like these. It is our duty to try to come into sympathy and fellowship with Japanese, and Japanese Christians in particular, in all respects possible, and to adapt ourselves to their peculiarities, pleasing all men to their edification, and setting an example of humility along lines where the self-sufficiency of the Anglo-Saxon may find it requires the assistance of Divine grace to do so. We present now some of the thoughts of Japanese as expressed in their religious press, following the summaries of the *Japan Mail*. We do this that the Church at home may be helped to apprehend the thought of the Japanese and the delicacy and difficulty of the situation of the foreign missionary in Japan. We are not responsible for the utterances or inferences in any instance; we quote only as we might exhibit a photograph.

The *Kuristokyo Shimbun*, after alluding to the union of the Presbyterian churches in Japan, says in substance:

"That Church is the strongest Protestant body in Japan; let it cease its dissensions, and take the lead, as is its duty, in getting rid of foreign control. See the Methodist body. Two months ago a movement toward independence in the Canadian Methodist Church of Japan took definite form, Japanese and foreigners uniting in a reference of the whole matter to the Missionary Board in Canada. In the scheme for independence then mapped out are three principles, each of far-reaching importance. First, foreign missionaries are to become members of the Japanese churches, and are to be subject, like others, to the church rules. Secondly, money sent from Canada for missionary purposes is to be sent directly to the managers of the churches Thirdly, the system of church government is to be considerably modified; even the name Methodist, the writer hears, is to be dropped."

[The editor of the *Japan Mail* queries the authority given for some of these statements.]

Rev. Naomi Tamura, writing in the *Inochi* (Presbyterian), after a year's absence in America, on being asked to state on what principles he proposed to conduct his future church work, is credited with saying that he proposed to establish an industrial home, in which young men will receive advanced instruction, and a school of evangelists, in which Christian men and women are

to be prepared for practical church work. In his future activities he is to be guided by the following principles. First, he will incorporate Japanese ideas into his church policy. His church is to be independent of foreigners. In the second place, he will adopt and advocate Western ideas of the home. The influence of Buddhism, he says, has caused the home to degenerate in Oriental lands, so that we must look to the West for our ideals. In the third place, he will take a moderate position in theology, somewhat inclining toward conservatism. Progress is good; let us have it by all means; but it is not well to progress too rapidly, to leap, as it were, to an advanced position.

Thus, the editor of the *Mail* says, even this gentleman, who has just returned from a year's contact with foreign influences, and who frankly advocates Western ideas in one important particular, insists on the independence of his own church, and looks forward to a growth in theology which is to take place on Japanese soil.

This same spirit extends to the Greek Church and to the Roman Catholic Church, among Universalists and Unitarians. A writer in the Greek Church *Seikyo Shimpo* is quoted as saying that the amount of independence that can be realized depends upon the nature of the organization of the various churches. Protestants have little difficulty in throwing off the authority of the established church, or in making such changes as seem good to them in their forms or creeds. In the Greek Church, on the other hand, the Church, as such, is of so great authority that its teachings and its forms are fixed. The same is true of the Roman Catholic Church; but the magazines of that sect state that their churches in Japan are recognized as independent, in precisely the same sense in which the churches of Europe and America are independent. "We are yet young as Christians," he continues, "and should not move too rashly toward changes. But in one particular, at least, even we of the Greek Church may be, and all Christians ought to try to be, independent of foreigners, and that is in matters of finance. Let us first aim to become self-supporting. Reaching that goal, we may next try for a larger independence. The spirit which incites to self-government is at least a proper one. All men like to control their own affairs. In the matter of church management independence is especially desirable, because many hesitate, through patriotic motives, to enter an organization in which foreign influence predominates. Especially is this true of our (the Greek) Church."

Another editorial quoted says:—The movement of Japanese churches toward independence is like that for disestablishment in Great Britain. There, the Church objects to the control of the government; here, to the control of the missionaries. The missionary spirit is inherent in Christianity. It is right that missionaries should carry the Gospel, and it is right that we should receive their help. But the missionaries come not only in the name of Christ, but in the name of the sect to which they belong. Their duty here is not simply to preach the Gospel, but to propagate their sectarian views, and so not to enlarge, but to limit the views of their converts. Manly-spirited men cannot endure this; Chinese or Koreans may do so, but Japanese cannot. Look at the sects in Japan—Episcopal, Methodist, Baptist, Presbyterian and the rest! Individual missionaries may be large-minded men, but they are bound by their sects; hence, Japanese Christianity is only a *translation* of foreign sectarianism. This can no longer be endured. Our national spirit is that of self-reliance. We see the wide difference between the spirit of Christianity and the form in which it comes to us. We realize that no religion can get on without forms and symbols, but we believe that these should be adapted to the customs and ideas of the land. The governing power in the Japanese churches must be in Japan. It is not necessary that the ruling officers should all be Japanese, but all must be those whom the Japanese churches know and trust. It is true that to receive money from abroad tends to make the churches dependent; but such should not be the result. Let us do what we can to create different ideas in the minds of those missionaries who think that giving money entitles them to a controlling voice. They should come to our help in that generous, self-effacing spirit which Lafayette showed when he placed himself and his fortune at the service of General Washington.

We append to these the following extract from an editorial in the *Japan Mail:*

"After thirty years of preaching and teaching there are but 100,000 Christians in Japan—44,812 Roman Catholics, 35,534 Protestants, and 20,325 of the Greek Church. Yet Japan is bound to have Christianity. That fact has never been open to question, except in the eyes of those who fail to distinguish between the Creed and the Church. The Protestants of Japan do not aggregate 1 per cent of the population; yet they are divided, on the most favorable calculation, into twelve sects. That division represents the Church. The Church has not always been favorable to civilized progress. On the contrary, it has often opposed and impeded progress; but the Creed is the basis of all civilized progress in the Occident. Japan must have the Creed, in whatever form she takes it. Some time ago there was much talk of Japanese philosophers who proposed to reconstruct Christianity; to make a Christianity for Japan. Happily we hear nothing now of that quaint misconception. A church they may build after their own models and according to their own fancy; but the materials, the Christian Creed, as the Occident has cherished it for two thousand years, is immutable. It is the Creed that 'elevates the individual by its doctrine of the Fatherhood of God and the common brotherhood of man; that raises childhood; that protects and elevates woman; that sanctifies marriage; that rescues the unfortunate; that emancipates the slave; that limits the horrors of war.' There may be something better in another planet, but not in the genius of Japan, we opine."

Work Among Romanists.

BY REV. JOHN MATHER ALLIS, D.D., SANTIAGO, CHILI.

There has been of late an increased interest in Gospel work in countries which heretofore have been under the exclusive religious instruction of the Church of Rome—the M'All Mission in France, the Angelini Mission in Italy, the mission of several denominations in Spain and Portugal, in Mexico, Central America, Cuba, and in the republics of South America. Romanists think this work a piece of impudent interference, and some good Christian people think it is hardly more than an attempt to proselyte from one denomination to another. The person, society, or church which enters on this work and proposes to ask co-operative contributions must be able to make his case clear, both to save his work from the aspersions of unsympathizing critics, and also to secure the hearty co-operation of those to whom he appeals.

Some judge of Romanism by their acquaintance with a few isolated cases of truly pious people within its bounds, who doubtless are Christians in spite of the unfavorable conditions which surround them, or are Christians by reason of influences which have reached them from outside of the Church in which they have found a home. That there are many Christians, truly converted persons, within the communion of the Church of Rome, among both priesthood and laity, no one can deny. Then, again, many in the United States judge the Church of Rome by what appears in its external forms in that republic, and in too many cases a judgment is formed on a very casual examination of the case, or on a most superficial knowledge of the factors which should enter into the problem. Indeed, rarely is there a penetrating through the convenient cover of external evidence, nor a thorough study of the real aim and of the underlying methods of this organization. This work is well-nigh impossible, for the Church of Rome is not an open institution. Were it as frank and as accessible in its ecclesiastical methods of procedure, plans, etc., as are the various Protestant churches, and did it use terms in the sense the Protestant public understand them, the case would be different, and

the public would soon come to have as clear an idea of this vast organization as it has of the evangelical churches.

In forming a true opinion of the Church of Rome one needs to study its entire history, and also its present actual condition so far as this can be known, not by what appears in any one land, but as it reveals itself in all lands. The Church of England, the Presbyterian Church, the Methodist Church, the Baptist Church will cordially welcome examination anywhere under the sun, and the testimony from one country will be found to be in perfect harmony with the testimony from any other land. Indeed, the world-wide presentation of these churches brings one reply, and that the same as found in any single land.

In judging of the Church of Rome we must include its historic aims, its development, its methods, and its outworking results everywhere and under all conditions—that is, we must take into consideration what has been the animus of its legislation, of its decrees, of its orders, of its practices, of its morals, of its results, not only in the centuries passed, but as it is to-day in Italy, in France, in Mexico, in Brazil, in Ecuador; and the result of this study must modify any conception we may have formed of the organization by a cursory examination of its nature, as shown in the United States. We need also to weigh the expressions it uses, study well the attitude it holds, for astute as this Church is, it sometimes reveals its real nature by expressions which convey more than was intended.

It does not need a very extensive review of the past centuries to discover what is the real tendency of influence flowing from this organization. The drifting of this Church has been toward actual infidelity within its own bosom, and in its growth it seems to have lost in a very great measure the power to apply spiritual truth to its constituency, so that this truth may be blessed of God to the conversion of men and to the elevation and purification of social life. Indeed, it has well-nigh ceased this work. It no longer preaches conversion and a transformation of character, but directs its force toward the work of securing and multiplying adherents to the Church, rather than adding to the company of the redeemed. There is no question but this Church has been a national blight in every land, and this sad fact appears most conspicuously in Italy, France, Spain, Portugal, in Mexico, Central America, and in the republics of South America. So much is this so that the people of these lands are beginning to see the connection between their sorrows and this dominating hierarchy. In France in particular one may know how public men feel, for in working out the grand principles of republican government the patriots of that country have learned how great a foe to popular rule they have in the Church of Rome, still a dominating power within the borders of that fair land.

That Church claims the right of public as well as private instruction, not so much that it may lead men to Christ, but that it may educate men to be Romanists. Where this Church has had unchallenged sway it has kept the people in ignorance. There has been a kind of training of the wealthy. There have been universities during all the centuries and schools of various grades, but these institutions have been organized and managed to keep the youth out of the freer training of evangelism and to indoctrinate them most thoroughly in Romish dogma, that they in turn may become valiant defenders of the Church. It is to make soldiers of the Church and not soldiers of the Cross, to make submissive Romanists and not genuine Christians that this Church has conceded where it was compelled so to do the higher education of the youth.

But to know what this Church would do were it left entirely to itself, one needs but to study conditions among the people of Ecuador, of other South American republics, and of the Indian

villages in Eastern Bolivia and Peru and in Western Brazil, where for three hundred years the same imbecile policy has been carried on, and the people are no higher intellectually nor morally than they were when the first converts kneeled at the altar of Rome. Indeed, popular education in all the South American republics has been advanced only in spite of Romish opposition, and Romish standards have been raised only by reason of competition from evangelical or rationalistic efforts.

Even with all this external pressure in these ultra-Romanist lands the women are largely without education, and are hardly more than dolls to beautify social life and to amuse and entertain the other sex.

The permanence of the family relation and the refusal to sanction divorce is to the credit of this Church. Here it holds views in harmony with evangelical churches; but the multiplication of infidelity to marriage vows, which prevails so extensively in Romanist lands, is a poor compensation for the boasted and excellent attitude of this Church on the question of marriage.

In a study of this question let it be emphasized that we must not be led into a misconception by the terms Catholic and Protestant. The true contrast is Romanist and Christian. There are many who claim to be Protestants who in no sense are Christian, and in a comparison of results we must study proper groups. This remark would not be necessary did not the Romanists claim as their constituency all who ever received the sacrament of baptism at priestly hands, and on the number this rule supplies, boast of growth and power and influence. On the other hand, from a Gospel standpoint and for the uses of evangelism, we are to count as not needing the Gospel only those who are actually under its power, and all the rest of mankind as yet needing to be evangelized, whether they be in the jungles of India, in the wilds of Africa, or in the fashionable society of Paris, London, or New York.

When we study the statistics of crime and of poverty, a fruit of crime, we find a large proportion of those in so-called Christian lands who are under the ban are Romanists. Our prisons, jails, houses of reform, and our poor-houses present a large majority of Romanists, and a large part of the rest have never been under Gospel influences. The number in our poor-houses who are truly Christian is exceedingly small. The grand trouble with the Church of Rome is that it has come to be an ecclesiastico-politico-negocio institution. It is ecclesiastic because of its order. It is political because not only of its policy, but because everywhere and always it manipulates the politics of the country so far as it can in its own interests. It is a business enterprise, for it makes everything bend toward the securing of funds by all methods good, bad, and indifferent, to be used without giving account thereof to further its own ends. Many do not know that there are secular Jesuits doing a banking or a commercial business to augment the exchequer of that society. Money is needed to carry on any enterprise, secular or religious. But in every religious organization, whether church or missionary society, based on the Bible, excepting the orders, churches, and enterprises of the Church of Rome, it is not only the custom to give, but those who manage these matters insist on giving, a strict account of their stewardship.

Not only is there no accounting to the people by Romish officials of the disposition of the vast income of the Church, but many priests take advantage of such irresponsible positions to enlarge their own personal possessions. In South America the people almost everywhere call the Romish Church a "*negocio*" — *i.e.*, a money-making scheme. In Chile the order of Jesuits has stores, just as they have had banks in France. It is not strange the people distrust the Church and use such terms when they see a priest, in a small community of three thousand people, on a

salary of $600 a year, lay up $600,000 in fifteen years.

The great trouble with the Church of Rome is that it has substituted the Virgin Mary for Jesus Christ; it has put the Church and her traditions in the place of the Word of God, and through the confessional has made the priesthood masters of the consciences of the people. As a priest once frankly acknowledged on leaving, "The Church has lost faith, and the priesthood are without morals." Rarely if ever does the Church of Rome speak of bringing men to Christ; seldom does this hierarchy emphasize the nature and necessity of conversion. It is not customary for this organization to urge the use of those methods of spiritual training which the Scriptures teach — viz., a knowledge of the Word of God, direct communion of the soul with God in prayer through Jesus Christ, but by its substitutions, by its ceremonies, by its threats, by its far-reaching plans it ever seeks to bind its adherents all the more closely to itself by a bond in which fear and superstition form larger and more powerful elements than do love to God and loyalty to Jesus Christ.

The question presses itself upon the heart and conscience of the followers of Christ, How can this Church be reached and its adherents brought to a true knowledge of the Gospel of Christ and to an unquestioned experience of its power?

It may be said, first, that there is little value in antagonizing this Church. As force cannot be recognized nor used as an instrument for the propagation of the truth, though much used in the early history of Rome—and even now her bishops have expressed the wish that conditions now exist which would permit its use—so it may be added, that wordy attacks are useless. The Church of Rome may be studied, may be described, that those who would benefit it may know what they have to do, but direct or covert attacks of priest or people or of its methods do but exasperate. We cannot make a man better by lampooning him or by calling him names.

The chief thing to be done is to bring the Gospel of Jesus Christ in its clear, unadulterated sweetness to the minds and hearts of the thousands in that Church who know nothing of its comfort or power. To scatter the Bible among these peoples is not only our duty, but our inestimable privilege. The two great societies, one in America the other in England, are grandly doing this work in many Romanist lands; but in co-operating American Christians can do far more than they are now doing *in their own communities and in their own homes.*

It is the constant effort of the Romish authorities to keep the people from the study of the Bible and from an accurate knowledge of the history of both Romanism and Protestantism. It is not easy to instruct unwilling pupils who are constantly watched through the confessional and warned from the pulpit lest they come to know the truth and learn how sadly they have been duped. Besides a more energetic effort to scatter the Bible there should be fully equipped lecture courses each winter, designed to put the people in possession of the facts. Full reports of these addresses should go into the press. Pamphlets containing the lectures should be scattered. The people should be shown that they have a right to study, to investigate, to know for themselves, and to use in the pursuit of knowledge the faculties of reason and of judgment which God has given them. These lectures should cover historic themes. There should be a presentation of the influences of the confessional, and, so far as it can be known, the inner life of convents and nunneries should be portrayed. Then also the philosophy of spiritual growth should be discussed, showing how it is utterly impossible to expect any proper fruitage where there exist any repression, any fear and hindrance whatever. The bonds of another's mind are equally subversive to spiritual growth as are the bonds of sin.

To come to the fullest stature of men in Christ Jesus, the soul must throw off the trammels of another's personality, as well as the chains of Satan's power. Above all, the nature and power and beauty of the simple Gospel of Jesus must be lovingly and clearly presented.

In lands where the Gospel has as yet had little or no influence, as in Peru or Bolivia, there should be put forth extensive efforts to introduce evangelical preaching and teaching, especially in opening evangelical schools dominated by the spirit of Christ, and where all forms of knowledge are truly and fully taught, where the moral nature is developed on Gospel principles and not after the peculiar ethics of Jesuitism, where the sacred Scriptures shall be the daily text-book, and where prayer and praise to God, without the intervention of priest or saint or image, shall be the daily practice. Such schools are wanted by tired Romanists in all Romish lands. For them Brazil, the Argentine Republic, Chili, Peru, Bolivia are waiting.

The multiplication of preaching stations and of Christian literature in the idiom of the country presents also an immense work, and one which engages the attention of missionaries on the field, and only needs large re-enforcements of men and means to make prolific of immense good.

Another line of work remains to be noticed, a department almost wholly untouched and one into which Christian workers hesitate to enter. It seems so very hopeless, so almost useless, and any success would involve problems the most difficult to solve. There should be made a special effort to reach the Romish priesthood. The manipulation through which they have passed in their early training makes any success seem most difficult, and should men be won to Christ the great question comes, What shall be done with them? Their very support becomes a problem to themselves as well as to their friends. They cannot dig, nor can they beg. It is hard to put them into any department of secular activity, and to make pastors or preachers of any that may be won is a most hazardous plan; education, ideas, habits, life, everything presents peculiar and serious obstacles. Yet God can open the way. We need not worry over the future. Very many hesitate to do this work because they feel inadequate for the task or hesitate to enter a line of effort which looks toward controversy.

But let it be remembered that in the Romish priesthood are very many who feel the galling pressure of the yoke which is upon them. They dare not seek help, for this would harass and hinder. They hesitate to admit doubt or difficulty, lest they be betrayed and their condition made more insupportable. Here is an immense field for Christian heart and Christian diplomacy to enter. Ministers and laymen also should turn their attention to this work, should study its nature, should prepare for it, should do it. This work will call for master workmen; but no department of this vast enterprise affords a finer field nor a more hopeful one than direct efforts to win the Romish priesthood, not to Protestantism, but to Christ.

The Sunday-School and Evangelism in India.

BY REV. T. J. SCOTT, D.D., PRESIDENT OF THE INDIAN SUNDAY-SCHOOL UNION, BAREILLY, INDIA.

It is now a well-recognized matter of history that the era of the Sunday-school brought a new era of evangelism to the Christian countries adopting the Sunday-school. Sir Thomas Chambers said in the centenary year of this form of work: "The Sunday-school has altered the whole moral tone, and raised the spiritual atmosphere of England." This was a fulfilment of Adam Smith's prediction as he studied the Sunday-school in its beginning, nearly a hundred years before. He said, "No plan has promised to effect a change of manners with equal ease

and simplicity since the days of the apostles." This was not because Raikes had discovered in the Sunday-school a substitute for the Gospel, but he had simply struck out a new mode of Gospel work. The Earl of Shaftesbury, in a talk during the centenary celebration of this institution, put the matter correctly when he said that the Christianity taught in the Sunday-school is the source of its power. The secret of this power is in the fact that it (*a*) effects a widespread acquaintance with the Bible. "The entrance of Thy Word giveth light." (*b*) The Sunday-school brings its moulding power to bear on childhood, and through childhood the leaven of Divine truth is carried to thousands of homes. (*c*) The Sunday-school calls out the moral co-operation of a vast army of lay workers. Millions of men and women who would be otherwise comparatively idle touching Christian work find here an active, interesting sphere.

In view of all this it is remarkable that until quite recently in most foreign mission fields but little had been made of the Sunday-school as an evangelizing agency. India, now perhaps taking the lead in making the most of this form of work, was no exception. Only twenty years ago was the matter brought forward as something that might be organized and pushed as an effective form of mission work. Here and there something had been done. At the Decennial Missionary Conference of 1872 the writer urged the formation of an Indian Sunday-School Union, but the matter did not take practical shape till 1876. A circular had been issued making a call for a Sunday-school convention to meet at Allahabad. Eight missionary societies were represented by seventy-eight delegates; a constitution was formed providing for auxiliaries in different parts of the country and among different denominational missions.

The Union thus launched did a useful work in arresting widespread attention to the Sunday-school as an evangelizing agency, but many missionaries were contentedly moving on in the deep-worn ruts of older modes of work, and not much enthusiasm was called out. Meantime, the Union provided for annual Sunday school conventions in different parts of India, and the interest continued to grow.

Our difficulty was that each missionary was already too much burdened with general mission work to take up official duties in seeking to make the most of the Sunday-School Union. We were forced to set about securing a secretary who could take the field and give his whole time to this special and most important form of mission work. In 1888 Dr. Wherry, of the American Presbyterian Board, then in the United States, applied to the American Sunday-School Union to take up the question of supporting a secretary in India for this work, but the charter of the Union, it was found, does not admit of their working outside of the United States. Application was made to the Sunday-School Union of England, but at the time this Union was not prepared to take up the matter, while expressing much sympathy with the project. As secretary of the India Sunday-School Union, the writer sent an earnest appeal to the World's Sunday-School Convention, which met in London, July, 1889. To our great joy the matter was entertained, and an annual sum of £225 was pledged for the support of a secretary who could give his whole time to this work in India. There was a providence in it all, and just the right man was ready to enter the opening. Dr. J. L. Phillips, a born missionary, an enthusiastic Sunday-school worker, a lover of children, who had spent most of his life in India, was then in the United States awaiting sufficiently restored health in his family to admit of his return to "dear India," as he always calls it. He was acting as General Secretary of the Evangelical Alliance of Philadelphia. He was ready to return to India when the call to take up this work came to him from the Secretary of the English Sunday-School Union. Dr. Phillips joined the work

as Secretary of the India Sunday-School Union, or "Sunday-school missionary," as the English Union likes to call him, in the end of 1890. This brought a fresh and powerful influence to Sunday-school enterprise in India. Dr. Phillips threw himself soul and body into the work, keeping the field, travelling and lecturing, and organizing almost night and day. The result has been that our auxiliaries have been extended and consolidated till all India, Burmah, and Ceylon are covered with a network of provincial Sunday-school unions, all working in connection with the parent union, which has its headquarters at Calcutta. There are nine such auxiliaries. The last statistics compiled indicate that there are now in India, Burmah, and Ceylon about 5000 Sunday-schools with some 10,000 teachers, and an attendance perhaps of 175,000 scholars. It must be remembered that India is a vast country, and as this work even yet is not thoroughly organized, these figures are not very accurate, but they are below, not above the mark. It remains in this paper simply to say that the Sunday-school as a mission agency is coming rapidly to the front. For the encouragement of other mission fields it is proposed in another paper to show how the Sunday-school is pushed among non-Christians, and to indicate some of the results. Every great mission-field should have its Sunday-school union for co-operation among the missionaries. India has learned much, and has lessons to impart.

A Social Purity Meeting.—The people of Calcutta have been greatly indignant at and actively antagonistic to the increased boldness and devilishness of certain forms of vice in that city. At a public meeting held to seek its suppression resolutions were adopted, which stated the increasing infringement of public decency, caused by the presence and action of improper characters on the places of public resort, drives, and streets; and also affirmed the existence to an alarming extent in Calcutta of a traffic in children of eight and ten years of age, purchased or kidnapped to be used for immoral purposes. These resolutions also cover a feature of this immorality which should be widely guarded against by persons in America and Europe. This meeting affirmed that a system had been organized on a large scale by a band of foreigners in that city, by which women are taken thither from other countries for immoral purposes, many of whom are decoyed on false pretences by these foreign dealers in vice. The Calcutta Missionary Conference appointed a committee to collect details of this horrible traffic, and to make representation thereof to government, but the evil was not abated, and this meeting was called to aid in creating a public sentiment that would support the government in and demand of it the expelling of these men from the country.

One of the speakers at this meeting, speaking of these women, said:

"A few years ago they were as innocent and pure as our own sisters, but the majority of them have been enticed, entrapped, and enslaved by the most abominable methods. Listen to their own story. One was allured from Italy by the promise that she would have a position as an assistant in a place of business; another was brought from Roumania under a similar pretence; one was engaged as a barmaid in a large hotel; another was engaged as a milliner. Many of them came out to the country under the impression that they were honorably married. I have been told of one man that has gone through the marriage ceremony no less than nineteen times, repeating the process in village after village and then passing on his victim to Brindisi, or some other continental port to await his arrival as soon as he had collected a sufficient party. The English language does not contain a word sufficiently strong to characterize the scoundrelism of such a man. These victims pass from one agent to another, from Port Said to Bombay, and from Bombay to other cities in India. Once in the clutches of these men escape is almost impossible. They have to work out the cost of passage and other expenses. Hope is abandoned in many cases, and where life is prolonged they work out their revenge by preying upon that which is purest and best in society."

III.—FIELD OF MONTHLY SURVEY.

Mexico,* Central America, West Indies, and City Missions.†

Missions in Mexico, Central America, and Cuba.

BY J. T. GRACEY, D.D.

Mexico must be studied from the standpoint of her entire history so far as it is accessible to us. The Mexico of the Aztecs, with its trades, language, poetry, eloquence, architecture, agriculture, education, social customs, sacrifices, idols, cosmogony, and much else is fascinating in itself. It is more so when we reflect that these seven millions of pariahs of the Spaniard are, as they were, capable of understanding the sciences and utilizing all the arts. This conquered people not only form the base of hope for the future of Mexico, but they have already realized the greatest renaissance of modern history unaided and alone, becoming presidents, generals, ministers, engineers, physicians, painters and sculptors, and to-day dominate the Spanish society which never did anything for them but oppress them. More hopeful elements for the operation of a pure Gospel and a civilization founded upon it can scarcely be found among men at this hour. This Mexican native element, without foreign intervention or agency, and at great risk and cost to itself, proclaimed, established, and has maintained through all its territory the great principles of religious freedom of utterance and worship for all. And this valued privilege and opportunity has come to the Protestant sects of the United States without effort or cost to them. It cannot be said that the Protestant churches of this country have as yet either measured or appreciated the opportunity or responsibility offered them.

During three hundred years access to Mexico, under Spanish domination, was absolutely denied to foreigners, and as late as the New Orleans Exposition, Mexican exhibits had to be carried thither by Indians, as there were no other means of transit, nor any roads to explore the country. As a result of this exclusiveness, Mexico, a country bordering on our country for more than two thousand miles, was as foreign to us as regards race, climate, government, manners, and laws, as though it belonged to another planet.

The religious exclusiveness was as severe as the commercial and social. The Secretary of Finance of the Republic of Mexico himself, in a report to the government in 1879, said: "The Mexican nation was for a long time dominated by the Roman Catholic clergy, which came to establish the most absolute fanaticism and the most complete intolerance. Not only was the exercise of any other religion save that of the Apostolic Roman Catholic faith not permitted, but for a long time the Inquisition prevailed with all its horrors, and all those not professing the Roman Catholic faith were considered as men without faith or morality. The exercise of any other worship, and still more the propagation of any other religion except the Roman Catholic, would have occasioned in Mexico, up to a little more than twenty years ago, the death of any one attempting such an enterprise; inasmuch as it was considered an act meritorious in the eyes of the

* The bibliography of this study includes, among other modern books, the following: "The Aztecs: Their History, Manners, and Customs," by Lucien Biart (McClurg & Co., Chicago). A very clear, comprehensive, and, we think, reliable work. "A Study of Mexico," by David A. Wells (D. Appleton & Co., New York); "Mexico Past and Present," by Hannah More Johnson (Presbyterian Board of Publication, Philadelphia); "Mexico in Transition from the Power of Political Romanism to Civil and Religious Liberty," by Rev. William Butler, D.D. (Hunt & Eaton, New York). A helpful review of this book will be found in the Missionary Review of the World, April, 1893. "The Story of Mexico," by Susan Hale (G. P. Putnam's Sons, New York).

† See pp. 162, 196 (present issue).

divinity, the extermination of those who pretended to make proselytes in *pro* of any other religion." The horrors of this Inquisition in Mexico are so revolting that it is difficult to name them without seeming to want to make a case. When the Methodist Episcopal mission in the city of Puebla came into possession of the premises of the Inquisition there, cells were found where the victims of this terrible fanaticism had been built alive into the walls, and remains of these sufferers of "man's inhumanity to man" were removed, and in some cases were so far preserved as to admit of their being photographed. Two bodies of these may still be seen in a glass case in the National Museum in the City of Mexico.

This was the later Romanism. We find evidence that the earliest Roman Catholic priests did something toward instructing these people in letters and religion. The Aztec primers and other creations of these priests are to their credit; but as time went on, and the Church became rich and powerful, the suppression of the very religious orders themselves became a necessity to the reformed government, and yet it was not till 1874 that the suppression of monasteries and nunneries was realized, though the Jesuits, as members of that order, were expelled in 1856. With the downfall of the Maximilian *régime* a new era for religion dawned. Churches, monasteries, and other ecclesiastical property were confiscated by the State and given to Protestant societies or for public education. This was necessary as a "war measure." The Church had been the banker of the nation, loaning money on mortgage till she came to possess two-thirds of all the real estate of the country; and as this ecclesiastical property was exempt from taxation, the lay capital had to bear all the burdens of the State.

The modern mission by Protestants was inaugurated by Miss Melinda Rankin at the close of the war between the United States and Mexico. The country was not open, but from the American side of the Rio Grande she made her advances with the true instincts of a woman, and then in 1859, when religious liberty was declared, she pressed on, but not till 1866 was she able to cross over the border and enter Monterey. When, in 1873, Miss Rankin was obliged by failing health to give her work over into the hands of others, there were hundreds of converted Mexicans in six organized churches. The American Bible Society has been one of the greatest agencies for the advance of the truth into Mexico. It pushed along all lines from the first, and in 1860, when the Rev. Mr. Thompson advanced to Monterey, he found a knowledge of the Scriptures had preceded him, and this good work has been steadily increased till in 1892, a year of famine in parts of Mexico, no less than 23,614 Scriptures and "portions" were distributed, and the receipts from sales amounted among these poor people to $7154.

The new translation of the Scriptures in Spanish, made and published under their direction, is an important contribution, not only to the evangelization of Mexico, but to that of the entire sixteen Spanish States lying to the south of us. The stories told of the eagerness of the people at times to receive the Word are positively pathetic. When the first Bible store was opened in the City of Mexico, the passers-by would pause and gaze on it through the window with mingled awe and delight; and one peasant from the mountains, who had seen it, came back, walking seventy miles, for the sole purpose of purchasing a copy! One aged couple walked twenty miles night after night to hear it read.

We have no space for the details of the statistics of the Protestant work in America; but surely it is something, that in 1892 no less than 469 Protestant congregations assembled to hear the Word of God expounded, and that the truth and light were going out from 87 separate centres of operation, directed by 177 foreign workers and 512 native

workers. It is something, that 50,000 adherents can be enumerated, and 16,250 are in actual communion in 385 churches. It is something, that there are 10,508 pupils enrolled in Sabbath-schools, and 7336 otherwise under instruction in common and special schools. It is something, that there are 11 Christian papers published, and that the Christian presses have poured out more than 75,000,000 pages. It is something, that $844,300 have been invested in missionary property as a base of permanent operations. It is *something*—it is a *great* thing—that 58 persons have laid down their lives in holy martyrdom for the foundation of the new reform in Mexico. One foreigner was of this group. Four natives perished in Holy Week at Capalhuac; 2 were martyred at Ahualulco; 15 at Acapulco; 25 at Atzala, and in other places by twos or singly they laid down their lives for the cause they held dear, marching steadily and bravely into the jaws of death, an average of one being murdered every three months from 1873 to 1888.

The stories of the experience of Christian life by the living are as thrilling here as in any mission or Christian country. "I was very wicked. God lifted me up from the dung hill, and I came out of sin in the face of great opposition and opprobrium," says one old man. "I was proud and vain and full of vice. I thought I was a kind of king in my own neighborhood. I was convicted by prayer made by a brother at a house where I happened to call on business. My wife and friends seemed to think I was crazy, I was so changed. But, thank God, I have been crazy ever since," was the testimony of another old man of sixty years. Rev. D. W. Carter, who gives many such testimonies in the *Methodist Review of Missions* for January, 1894, says: "The Mexican is not stubborn and unyielding when once he has begun to listen to the truth. . . . The 'walk and conversation' of the Mexican Christian tallies as well with his testimony as to consistency as in most Christians, and better than in many."

For a fuller account of the several denominations in Mexico, we can do no better than to refer to the article "Mexico" in "The Cyclopædia of Missions" (Funk & Wagnalls Co.). The "Church of Jesus," now under the affiliated direction of the Protestant Episcopal Church of this country, is the outgrowth of Miss Rankin's work through Rev. Henry A. Riley. It was succeeded in the field by the Presbyterian Missions of the (Northern) United States, and these by the Methodist Episcopal Church (Northern and Southern branches), the American Board, the Southern Baptist Convention, the Presbyterian Church (Southern), the Society of Friends, and the Associated Reformed Presbyterian Synod of the South.

We have left no room to speak of the immigration of the Latin peoples—Italians and Germans—especially of Germans. A million of acres were said to have been purchased in the province of Zacatecas for the purposes of German colonizing, and the government is doing everything in its power, if not beyond its power, to develop the great railroads now threading the country, and it is besides, extending *bonâ fide* protection to the various Protestant sects who are striving to make a religious impression on the country.

Whether the Roman Catholic Church will endeavor to accommodate itself to the new order of things, and be content to live peaceably alongside of the other religionists as neighbors any longer than the arm of force compels them to this course, remains to be seen. But the power of the native races seems clearly demonstrated. They have declared for the largest religious freedom; they have advanced their system of education to the higher branches; introduced cheap postage and postal conveniences; erected railroads at great cost, and wisely distributed them for strategic military purposes as well as for commercial development; they have at least managed to pay the interest on their debt; they have revised and reformed their civil codes and military laws, and for twenty

years have maintained peace at home and respect abroad. We, of the United States, are coming into closer and more intimate relation to them. It is to be regretted that we have yet to win their confidence, for they dread our proximity, though they have this country to thank, in part at least, that they are not dominated by Maximilian ; for France did not fail to perceive the meaning of the writing on the wall when the United States, flushed with victory at the close of the war of the Rebellion, intimated that there was no room for a European government in that quarter of the globe. Our religious responsibilities toward Mexico are yet to be measured by us.

Central America.

Central America under Spanish rule consisted of a single State, that of Guatemala, which in 1827 became independent under a central government. Two years later this government was overthrown and five independent republics were erected. These are Guatemala, with about 1,427,116 population ; Salvador, with 651,130 ; Honduras, with 431,917 ; Nicaragua, with 310,000 ; Costa Rica, with 218,785, aggregating something like 3,000,000, of whom about 25 per cent are of European parentage, and the remainder Indians and the mixed races known through Spanish America as Mestizoes. The presidents of these so-called republics are in truth dictators, just as Mexico presents the anomaly of a military republic. An agitation is now going on to secure a union or federation of these five republics under a single constitution, and delegates have been appointed to draft such a basis of confederation ; but it is doubted if these president-dictators will readily yield sufficient of their power to enable this to be matured, or if the people will ratify it if agreed upon by the delegates, or if it would survive two years if it were consummated.

Nicaragua is a strictly Roman Catholic country, no other religion being publicly tolerated. The Moravians have, however, work on the Mosquito Coast, with the privilege of late of following their converts into the interior. (See "Cyclopædia of Missions," vol. ii., page 142.)

Honduras has missions operated by the Wesleyan Methodists in six principal stations : Belize, Corozal, Stann Creek, Toledo, Ruatan, and San Pedro. They enroll some 2000 communicants and 1576 Sunday-school scholars. The American Bible Society has taken much interest in these republics of late. Mr. Penzotti, who was engaged in their work in Argentina and then went to Peru, where he was for a long time imprisoned for preaching the Gospel, having at last, after untold suffering, been released, worked his way up the west coast of South America, and in November, 1892, joined Mr. Norwood in a plan to visit the five republics of Central America for Bible distribution ; and in six months they sold more than 11,700 Scriptures and portions, the proceeds amounting to $2253 United States gold. This was not all done in peace, for the priests at places stirred up great opposition, inciting the people to violence, yet they received no personal injury and made many friends.

Cuba.

The island of Cuba is the largest of the West Indies, with a population of some million-and-a-half, mainly Spaniards, but also negroes, Chinese, and Europeans of various nations. The Southern Baptist Convention carries on missionary work in this island, as does, to a smaller degree the Jamaica Baptist Missionary Society. The American Bible Society's work has gradually extended over the whole island, and the report for 1893 says there were 3357 volumes disposed of in the year 1892. It says the enemies of the Bible delight to get hold of any of their books to destroy them, resorting continually to fraud, deception and violence for the sake of accomplishing this end. All the Protestant churches are said to be the direct result of Bible work, and so

is that in Matanzas, Villa Clara, Vedado, and other points. The first and most effective work done in bringing about what liberty exists in these islands for the dissemination of religious truth, was done by the Bible Society's agents; and now they say missionaries must gather their harvests or the labor will be lost. The agent remarks that "it is commonly thought that the substance of the Bible is taught by the Roman Catholic Church, and that the difference is non-essential; but no one would retain that idea in a Roman Catholic country where ignorance and superstition are as gross as in any heathen land. Few of the people have ever seen a Bible or heard anything but mass in a foreign and unknown tongue, barbarously pronounced. The men rarely listen to a sermon, and those who do are generally satisfied with one in a life-time."

Mexico has an area of 767,000 square miles and a population of about 12,000,000, of whom one fifth are white, three tenths are Aztec, and one half mixed blood. There are nine Protestant missionary societies at work in 270 stations and out-stations. The schools number 150, and the scholars about 7000. There are over 10,000 Catholic churches in the country. Spanish is the language generally spoken. Educational and Bible work are among the most important features for the evangelizing of the country.

Twenty-two years ago in the City of Mexico there was *one* Protestant minister and one congregation of about 75 communicants. To-day there are *eighteen* congregations, 16 native ministers, 8 missions, and a large native membership. There are 9 Sunday-schools, 13 Protestant day-schools, and 3 girls' boarding-schools.

According to an official of the Treasury Department, the inhabitants of Mexico are "half fed, a quarter clad, and an eighth illuminated" (oil retails for 75 cents per gallon).

Central America, consisting of five republics and British Honduras, has an area of 177,455 square miles, and a population of 3,209,908. Foreign ordained missionaries number 29, from 3 societies. There are 15 stations. Native helpers number 70, and communicants 2389.

The West Indies include many islands under British, Dutch, and French rule, and the Republic of Hayti. The total area is about 100,000 square miles, and the population 5,500,000. Sixteen societies are at work with over 120 ordained missionaries and 500 native helpers. Communicants number 75,000.

The Presbyterian Church of Canada has for twenty-five years been laboring with marked success among the Hindu coolies of *Trinidad*. This island has a Hindu population of about 75,000, imported from India to labor on the sugar plantations. The beginnings of the work were small, but the progress has been steady. There are at present 5 stations with a foreign force of 5 missionaries, 2 ordained natives, and 4 lady teachers. There are 52 schools with 4324 scholars. Communicants number 573. Last year a college was established with a staff of 5 professors. Thirty-nine Hindus are now studying for the ministry.

The special providence of God in the interests of missions in the past century has been revealed chiefly in five ways: 1. He has opened the world to the entrance of the missionary. 2. He has supported the missionaries by great colonization. 3. He has surrounded them with unprecedented facilities. 4. He has called the attention of modern scholarship to the fields of literary, historical, philosophical, archæological, and religious research. 5. He has not only unsealed closed doors, and subsidized government ambitions, and cast up modern highways, and kindled the spirit of scholarly research, but He has secured the removal of hindrances, and put a restraint upon human violence and opposition.—*Dr. Dennis.*

IV.—EDITORIAL DEPARTMENT.

The Second Student Volunteer Convention, Detroit, February 28th to March 4th, will be not only the largest student convention ever held in the world, but the largest, most representative missionary convention ever held in America. Over six hundred student delegates from at least two hundred colleges, theological seminaries, and medical schools will be present. All the missionary societies of the United States and Canada are invited to send official representatives; already thirty-seven societies, including all leading organizations, have accepted, and none rejected, the invitation. Forty or more of the strongest available missionaries, representing all parts of the world, will be there; and Hudson Taylor and Miss Guinness will come from England on special invitation. The British Volunteers send a fraternal delegate, their travelling secretary. The programme includes the leading missionary speakers of the United States, Canada, and Britain. There will be the most complete educational exhibit on missions ever made, on which for months a strong committee has been at work. The leaders of every missionary enterprise will be there, and scores of board secretaries and missionaries to strike key-notes and stir up the convention by their messages and appeals. There will be discussions and section meetings, and the programme is as complete as any we ever saw. Let prayer unceasing go up to God as the best preparation for this gathering.

A mistake was made on page 133, February issue, footnote, where "Peeps into China" is attributed to Dr. Dennis instead of Rev. Gilbert Reid. Also on page 139, instead of "Colonel" Hadley, it is S. H. Hadley, who is superintendent of the Water Street Mission. Colonel H. H. Hadley is superintendent of St. Bartholomew's Mission, and was brought to Christ through S. H. Hadley.

The Church Missionary Society, of London, England, has received a telegram from Lagos, West Africa, announcing the death of the famous Niger missionary, Bishop Hill, and his wife. The dispatch contains no further details. This adds one more to the sad list of names of missionary bishops falling suddenly asleep in Africa.

Last January there was held in the Mission Board Rooms, No. 150 Fifth Avenue, New York City, a very important interdenominational conference on foreign missions, and representatives of various boards were present. The following was the general programme of the meetings: "How to Awaken and Maintain an Intelligent Missionary Spirit in the Home Churches," by Rev. J. O. Peck, D.D., of the Methodist Episcopal Church; "The Development of Self-Supporting Churches on the Foreign Field;" (*a*) "The Importance of this Measure," by Rev. J. N. Murdock, D.D; (*b*) "The Best Means of Securing this End," by Rev. S. W. Duncan, D.D.; "The Means of Securing Missionary Candidates of the Highest Qualifications," by Rev. Henry N. Cobb, D.D., of the Congregational Church; "The True Relation of Mission Boards to Colleges on Mission Ground," by Rev. F. F. Ellinwood, D.D., of the Presbyterian Church; "Practical Provision for Missionaries, as to Outfits, Houses, Salaries, Furloughs, and Support of Children," by Rev. A. Sutherland, D.D., of the Methodist Church of Canada. Such comparison of views, on these important subjects, cannot fail to be productive of fellowship and all other good results.

The editorial note on Hudson Taylor and the "prayer for wind," as given in the January number, page 62, is not entirely correct, though it is substantially so. It seems that the captain was an earnest Christian. The story as

given in these pages was from such good authority, that at the time it was published without comparison with the original account. See in China's Millions for 1887, page 70, as also in that noble "Story of the China Inland Mission," recently published by Miss Guinness, which we commend to all readers.

Dr. Mackay, whose grand work at Formosa has so interested all lovers of missions, gladdens us all by a visit to America, and we cordially bid him welcome. May God greatly bless his testimony to Candian and United States Christians! His is a wonderful story.

A donation of five dollars is received from that noble Christian worker, Mr. William Olney, of London, deacon in the great Tabernacle. He wishes it applied to send the REVIEW to missionary volunteers, which shall be done. By the way, Mr. Olney is a rare example of a business man who also preaches and takes care of mission work. He is acting as pastor of Haddon Hall, and with his brother Harry, who is the Sunday-school Superintendent, carries on one of the most efficient of all the mission chapels of London.

James Grammer, of William's Wharf, Mathews County, Va., also sends ten dollars to the Students' Fund, for which he has our thanks, and still more for the cordial letter of appreciation accompanying it.

The Archbishop of Canterbury has shown himself Carlylean in his new phrase for characterizing the practices of the Romanizing ritualists in the Anglican Church; he calls those practices "*fingering the trinkets of Rome.*"

Mrs. Isabella Bird Bishop, the famous traveller, sailed from England on Thursday, January 11th, *en route* for Japan and Korea, bent on exploring the Hermit Nation. Let us hope she will make another valuable contribution to missionary literature.

On December 2d, at Amritsar, Miss Tucker passed to her heavenly rest. She was widely known as A. L. O. E. (A Lady of England), and through the books bearing these initials wielded in the cause of righteousness a vast influence. She went out to India as a missionary at fifty-four years of age, at her own charges, and remained there for eighteen years without returning to England.

A natural outgrowth of the recent Parliament of Religions is the aggressive movement in the direction of a heathen propaganda. Witness the late arrival of two representatives of Hinduism, who have come to America to instruct and convert Americans. They are coming on a purely philanthropic errand to bring to their American "brethren" the best form of religious faith the Old World has produced. A pity they did not also bring specimens of the various grand institutions which Hinduism has fostered, such as the suttee, zenana, hook-swing, spike-bed, torture-fire, and all the Juggernath monstrosities, etc. To judge a religious system we ought to have samples of its practical fruits.

The jubilee celebration of the Young Men's Christian Associations of the world. The World's Committee of the Y. M. C. A. has issued a call for the Thirteenth International Conference of the Young Men's Christian Association of all lands, to meet in London from May 31st until June 6th. It will include a public thanksgiving sermon in St. Paul's Cathedral on June 5th, the service presided over by the Bishop of Ripon, and a reception on June 6th, the jubilee day, at Royal Albert Hall.

Among the speakers will be Prebendary H. W. Webb-Peploe and Rev. F. B. Meyer, London; Pastor George Appia, Paris; Pastor Krumacher, Germany, and Mr. Richard C. Morse, of New York.

This is "The Jubilee Celebration" of the Young Men's Christian Associations, being the fiftieth anniversary of

the parent organization, which was formed in London on June 6th, 1844, under lead of Mr. George Williams, who will be present, and preside at some of the sessions. The regular meetings will be held in Exeter Hall.

A large delegation of American association men and their friends will attend, for whom arrangements are being made at reduced rates. Delegations will be present from nearly all the civilized nations, including Japan, India, China, South Africa, Oceanica, and, possibly, South America.

This jubilee of the Y. M. C. A., as the editor suggested to George Williams before leaving London, ought to be a means of great power throughout the associations of the world. There ought to be a memorial day for deceased members, and small tablets commemorative of those who have been the leading spirits, secretaries, etc., ought to be hung about the hall. There should be a historic day, when similar tablets should commemorate the services of the living. To present the names of the various prominent men who in different lands have been, and are now, working in the Y. M. C. A., or who have from the associations gone forth into the various leading positions in the ministry and mission field, and scores of prominent positions in Church and State, would be both an argument for and a vindication of the Y. M. C. A. grander than any set speeches. Those who have visited the Henry Martyn Memorial Hall at Cambridge, England, will have felt the power of presenting to the eye the results of any movement of a philanthropic character. In that hall university men meet and find themselves encompassed with a great cloud of witnesses. On small and simple tablets are printed the names of all university men who have gone to mission fields, with the date of departure, and, if they have died, the date of their decease. A similar showing of what the Y. M. C. A. has done for the world would be of itself a jubilee celebration. The full benefits of this great and now world-wide body are not appreciated. After watching it for more than forty years, since first connected with the New York City Association, we believe that if it could be shown how into all departments of life it has graduated its members, and how vast are the numbers of men who have in the Association got the impulse for Christian service, the records thus compiled would astonish even the members and secretaries themselves.

A steamer should be chartered to carry those who will wish to go.

Edward Marsden writes from Marietta College, to give his emphatic endorsement to Dr. Leonard's article on Metlakahtla, published in these pages, and says he is himself a full-blooded Tsimshean Indian, and that his parents were lifted out of the horrible pit of heathenism by William Duncan, and that he himself is preparing for the ministry.

The report of the cholera scourge which swept away five thousand pilgrims to Mecca is a terrible revelation of the exposure incident to this crowd of pilgrims. Of the one hundred thousand who gathered on the sacred mount many were starving; a battalion of seven hundred Turkish soldiers were sent to bury the dead, and only two hundred of them escaped the pestilence.

A private letter from Tokyo, Japan, says in substance that the desire to learn English has all but died out, and the interest in education is at a low ebb. Girls must be married off as soon as possible, and old ideas have all come to the front again. The great furore about girls' education in foreign things and English has left scarcely an echo, showing how little real foundation it had.

It looks as if the rest of the world might be speaking Chinese and Japanese before this part of the world will adopt English. Christendom will have to stop petting Buddhists and gushing over heathen religions if we are to have any real Christian progress.

Some good men are in Japan in spite of all the higher criticism, philosophy, etc., which others have brought in. November 11th was the tenth anniversary of the founding of the Scripture Union by Dr. Whitney and his sisters. Four mass-meetings were held, and at one held on Sunday afternoon the large hall near Tsukeji was filled, and there were four addresses, all earnest, powerful, and full of the simple truths which never lose their hold on the minds of men. Mr Alexander spoke on "The Power of the Bible;" Mr. Asada, lately returned from Chicago, on "The Method of Studying the Psalms;" the other two were equally good, one on "The Bible and the Family" and the other "The Preservation of the Bible." At the close, some blind Christians brought forward the Gospel of John, prepared in raised characters for the blind, and lately issued, and one of them read from it.

A word about some new books. "Foreign Missions after a Century," by James S. Dennis, D.D., is a volume of lectures delivered in the students course at Princeton Theological Seminary, 1893. Dr. Dennis belongs to the Syrian field, and this is his latest and best contribution to the great cause he loves. It is terse, full of facts, and its tone is elevated and elevating. It is inspiring and instructing at the same time, and will be found of great value; especially those who want practical facts to use as arrows will find here a quiver full of them. It is published by F. H. Revell, New York.

"Far Hence" is Dr. Henry N. Cobb's budget of letters from Asiatic mission fields which he visited. Those who read these letters in the *Christian Intelligencer* will be glad to have them in a complete form. From Cairo to Yokohama the reader may travel and see with remarkably observant eyes what will interest and instruct him. Published by Woman's Board of R. C. A., at No. 25 East Twenty-second Street, New York.

"Eschol" is a delightful cluster of missionary articles from the graceful vine of our friend, S. G. Humphrey, D.D. We would like to have every sceptic as to missions read Chapters V. and XI. The story of "Four Memorable Years in Hilo" is, we believe, without a superior in missionary narratives. Here again Revell is the publisher.

The editor has received a copy of *The Messenger*, the official organ of the New York State Branch of the Woman's Board of Foreign Missions of the A. B. C. F. M. Dr. Judson Smith, Dr. J. B. Clarke, Miss Holmes, and others speak highly of its purpose and work, and the REVIEW gives it cordial greeting. It is an eight-page quarto monthly paper, intended to stimulate interest in the work of woman, is published at Patchogue, N. Y., and is the only State missionary paper. Let it be widely disseminated. No name is given as the party to whom subscriptions are to be sent—a strange omission; but we presume *The Messenger*, Patchogue, N. Y., will suffice.

The Missionary Bureau, 186 Aldersgate Street, London, E. C., has been the means of placing at least forty-five missionaries in different parts of the world. Many of them are now associated with recognized missionary societies, while others are working independently.

This Bureau now adds to other branches the opening of a training institute, where young men may be tested and receive some amount of education.

They have taken a house in Kennington Park, and engaged the services of a very efficient principal, Rev. J. Wintle, and look to their friends in all parts of the country for the funds to furnish and start this most necessary branch of work. The Rev. F. B. Meyer has promised to give the institute the assistance of his voluntary oversight and teaching. Subscriptions and donations may be sent to F. T. Haig (Major-General), Treasurer, "The Limes," Ladbrooke Road, Red Hill, Surrey.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

Miscellaneous.

—"The Scandinavian Alliance Mission has usually been heard of in this country as a sort of feeder to the China Inland Mission. It originated in the labors of the Rev. F. Branson, a kind of Swedish Moody, who did much to revive the spirituality and missionary zeal of the Scandinavian peoples in the United States, as well as in Sweden, Norway, Finland, and Denmark. More than a hundred missionaries have been sent out to the foreign field, supported either by individuals or congregations, or, in the case of poor congregations, by a group of them. The majority of the missionaries have been associated with the China Inland Mission, but some have been sent to Japan and Africa, and a few to India, with a view to their settlement in Thibet. A party of nine, including three women, arrived in Darjeeling more than a year ago with this intention. Until their purpose could be accomplished they have been co-operating with the Scotch Established Church Mission in that district, and have settled at Ghoom, working among the Thibetans and Bhutians there. A part of them recently made an expedition across the frontier into Sikkim. In crossing the mountains at a height of over 12,000 feet they suffered much from cold, but recorded with great joy their first prayer-meeting on Thibetan ground. They wished to settle, but were not allowed to do so by the English political agent. It has, however, been arranged that their petition shall be set before the governing body of Sikkim, and then before the Council of Bengal, so that it is possible they may be allowed to do so after all. In any case, we have here another little force joining in what is now a veritable siege of Thibet in behalf of Christ. The Moravians, the Scandinavians, and the China Inland Mission are waiting at different doors, prepared to enter in as soon as they shall be opened. The Christian world will watch the issue with sympathetic interest." — *Church Missionary Intelligencer.*

—"Some English Nonconformists, in their determined opposition to prelacy and in their stanch belief in Congregational church polity, dislike to speak of ecclesiastical dignitaries by their official titles, lest they should seem to approve of such offices as these men fill or such titles as these men bear. In the same manner some military gentlemen in India, jealous for the honor of military titles, very needlessly objected to giving General Booth his conventional title. But there ought to be no difficulty in the matter. We call the official head of the Roman Church the Pope, because it is his official name, and in so doing we make no acknowledgment of his supremacy. We give the Anglican and the Roman bishops their titles when speaking of them, but this does not mean that we accept the peculiar claims of either to rule over all Christians in their diocese. The Congregationalist who believes that no man should bear rule over any portion of the church ought not to feel compelled to refuse his title to any church dignitary. There is no sacrifice of principle in it. So, too, Churchmen are sometimes in a strait when dealing with Methodist bishops. They do not wish to be impolite, yet they fear to give the man his episcopal title lest thereby they appear false to the doctrine of territorial episcopacy. It is sometimes amusing to notice the labored lingual peregrinations made by some men to avoid using a title that is objectionable to them-

selves. The simplest rule is to give each man the conventional title by which he is known in his own circle, without troubling ourselves concerning his right to wear it, since we did not give it to him, and certainly cannot take it from him."—*Indian Witness.*

—The straightforwardness of American good sense, of which Matthew Arnold speaks, born of a less encumbered state of society, is likely to be a help in India, in things great and small.

—Hermannsburg, owing to disagreements with the Australian Lutherans, resulting from the home controversies, has given up its Australian and is likely to surrender its New Zealand Mission, neither of which is of much extent, and to confine itself to its three fruitful missions among the Zulus, the Bechuanas, and the Telugus.

—F. M. ZAHN, in the *Allgemeine Missions-Zeitschrift*, considers the question, why the first stage of missions was attended with so many miracles, the mediæval and the modern stage with none, certainly with none that are manifest and indisputable. He finds an answer in the consideration that the first missionaries were not superior, hardly equal, to the objects of their mission in culture. They therefore needed miraculous powers to confirm their message. Now, for the most part, the missionary's whole appearance, means of arrival, mode of living, use of agencies, is a miracle to the people he visits. The difficulty is to render him familiar enough, not, as at first, to give him an elevation from which his message might impress his hearers.

—" 'I was saved at the bottom of the sea.' So said one of our Sydney divers to a city missionary. In his house, in one of our suburbs, might be seen lately what would probably strike the visitor as a very strange chimney ornament—the shells of an oyster holding fast a piece of printed paper. The possessor of this ornament might well value it. He was diving among wrecks on our coast when he observed this oyster on a rock, with this piece of paper in its mouth, which he detached, and began to read through the goggles of his head-dress. It was a Gospel tract, and coming to him thus strangely and unexpectedly, so impressed his heart that he said, 'I can hold out against God's mercy in Christ no longer, since it pursues me thus.' He tells us that he became, while on the ocean floor, a repentant, converted, and sin-forgiven man."—*Sailor's Magazine.*

—" On the Upper Yukon, in Northwest America, agriculture is increasing in importance, and potatoes are raised in fields ploughed by tame moose (the largest animal of the deer kind)—a singular instance of man's command over the most nervous of animals."—*Children's World* (C. M. S.).

—" In order that the [Protestant] missionaries [in China] might bear the same proportion to the population as the London clergy do to the population of the Metropolis, they would have to number *at least* 80,000 instead of 1500." —*Awake* (C. M. S.).

—We notice Dr. A. J. Gordon's admirable paper on Raymond Lull, transferred from this REVIEW to the *Macedoniër*, and from English into Dutch.

—The *Macedoniër* raises the question where the first Protestant baptism of heathen took place, and decides that it must have been in Virginia in 1587. By Virginia is meant here the abortive colony planted by Sir Walter Raleigh in what is now North Carolina. The converts, therefore, with the whites, must have perished or reverted to savagery.

It decides that the first gift to Protestant missions was also made by Sir Walter Raleigh.

—The Unitas Fratrum has now a fully established station, church, schools, and home in Kingston, Jamaica. It is high time that it was represented in the capital of the island, after having had for so many scores of years so valued and

valuable a mission in the West. The venerable Bishop Hanna has himself assumed the Kingston pastorate. The present writer, whose home was not far from Kingston, finds it a little hard to forgive the Brethren for having delayed this move till so long after his day. But "better late than never."

—The *Handelsblad*, a Dutch commercial sheet, quoted in the *Macedoniër*, calls attention to an essay published in 1852 at the Hague, and containing this warning: "Nothing is more adapted to precipitate the loss of our precious colonies than the work of evangelizing and civilizing the Indian nations." Forty years, remarks the *Handelsblad*, have passed since then, and how has this prophecy turned out? Missionaries have labored in various parts of Dutch India with good success. Everywhere it is acknowledged that the Christian natives make the most faithful subjects of the Netherlands. So vanish one after another the objections raised to missions by a cold-blooded civil policy.

—Brother KUNZE, of the Rhenish Mission in New Guinea, whose young wife has lately been taken home with a peculiar fulness of joy in her apprehensions of the heavenly world, writes: "The departed has had but a brief life as wife and as helper of a missionary; but it was a faithful life. Such a life is of more account than many a long one. Whoever wishes me the latter solicits for me something of very doubtful value; he will be more serviceable to me and to the missionary work who joins with me in supplications for the former. Where faithfulness sinks early into the grave, the mission can never suffer harm — harm can only ensue where unfaithfulness lives long."

—The connection of the Christian ages with each other was beautifully shown in the fact that in 1883, at the laying of the corner-stone of a Christian school in Maulmain, Burma, attached to the Church of St. Augustine of Canterbury, the English bishop, Titcomb, with his native choir, marched solemnly around the foundations, singing in Burmese the same hymn which Augustine and his monks had sung before the walls of Canterbury when they brought the Gospel to the heathen English in the year 597.

—"The power of the apostles in healing the sick we know to have been very extraordinary, even their shadow passing over the sick being sufficient to effect a cure; but it seemed to be mainly among the heathen. The great Apostle Paul, who was not a whit behind the chiefest of the apostles, was not able to cure Timothy. He fell back on a very humple 'recipe,' 'Take a little wine for thy stomach's sake.' Why not heal him right off? Why not send a 'handkerchief' to him? Again, we read, 'Trophimus have I *left* at Miletum *sick*.' More striking still, Epaphroditus was sick nigh unto death, and Paul's heart was breaking lest he should die and he should have sorrow upon sorrow, but he could not cure him. Why? Because that was not the sphere for medical missions. It was in the wide outlying circle of heathenism. Such were some of the considerations that weighed upon me and led me to study medicine."—Dr. WILLIAM BURNS THOMSON, *quoted in M. M. at Home and Abroad.*

—In a great prayer-meeting in Kioto, all those who had been brought to Christ by the personal efforts of a friend or kinsman were requested to rise. More than half rose.

—"That people who bear the Christian *name* indeed, but do not actually believe on Christ, are not willing to do or endure anything for Him, is natural and easily intelligible. But how many there are who esteem themselves real Christians, who nevertheless feel it as an unexampled, unendurable exaction to be expected to do or bear anything for Christ's sake, to resign or surrender anything whatever! They are always ready to veer to one side—namely, the side of allowance. Nay, they would

rather transgress this bound than give up one single enjoyment to which they incline. They make great boast of Christian freedom, and are always ready to appeal to *one* half of the apostolic utterance: 'All things are yours;' but past the other half of the same text, 'Ye are Christ's,' they hasten with the winged foot of hasty trepidation. They look down with compassionate disdain upon the fancied or actual narrowness of those who are in earnest with their Christian calling, and who therefore refuse to take part in usages, amusements, and forms of enjoyment which "are generally esteemed admissible, seemly, and harmless. Such narrow-minded people they accuse of legalism. But which is the truest sign of love, the disposition to interpret Christian liberty as allowing the widest possible sweep of self-gratification, or the disposition, for Christ's sake, to curb self-indulgence even within the limits of undoubted lawfulness?" — *Missions-Blatt aus der Brüdergemeinde.*

—The strange extension of the Polynesian *tabu* to words, which has made it unlawful to use in common speech any syllables occurring in the name of a chief or sovereign, is thus illustrated in the *Madagascar News:* "We can easily conceive what an annoying confusion and uncertainty would be introduced into a language by a very wide extension of such tabooed words arising from a multiplicity of chiefs. It is as if we in England had to avoid and make substitutes for all such words as '*geo*logy,' '*geo*graphy,' etc., because they formed a part of the name of King George; and such words as '*will*,' '*will*-ing,' '*will*ful,' because they were part of the name of King William; or had now to taboo words like '*vic*tory,' '*vic*-tim,' '*con*vict,' etc., because these syllables form part of the name of Queen Victoria. What a nuisance should we not consider it! Yet there are tribes and people who now live under this tyranny of words, as their fathers have done for unknown centuries in the past. It can hardly be doubted that this fashion in language has done very much to differentiate the various dialects found in Madagascar; and it is a matter for some surprise that there is not much greater diversity among them than we find to be actually the case."

—This reverence for royalty is so deep-rooted in Madagascar, that in church it is absolutely necessary that the queen's pew should be higher than the pulpit. It is no wonder, then, that royal interference in church affairs is sometimes stretched to a rather embarrassing extreme, and that many say, "We pray because the queen does."

—"*An evangelist by faith.*—The servants of God designated by this term are not unknown in Christendom. The former missionary *Schrenck* is, we believe, the most celebrated. But it gives particular satisfaction to learn that this class possesses also at least one representative in the bosom of the young church of Madagascar. *Rakotomanga*, as he is named, was a simple wood-seller, accustomed to carry his load on his own back to the markets near. Even there he never failed to carry his Bible with him, and so soon as his merchandise was sold, he would begin to preach the Gospel. Soon this plan no longer sufficed him. He burned to devote his whole time to bearing witness to the salvation which is in Christ, committing himself to God for his own support and that of his family.

"Since he has become a 'faith evangelist' this confidence has never been confounded. He never fails to find some one to provide him with food and to offer him a shelter for the night. He regularly visits the markets of the suburbs, preaching every day in a new district, and that sometimes ten times or more in a single day. If for one reason or another he does not reach this figure, he counts himself to have done little. No wonder, then, that his voice is almost always very much roughened and hoarse.

"'Be reconciled to God,' appears to

be the master thought of his addresses, and assuredly he could choose no better. One day when he was asked how he found time to prepare such a number of sermons, he answered, 'I should become completely bewildered if I reflected on them beforehand; every time I have finished one I say to God, "O Lord, give me something to say for my next," and when the time comes I never lack thoughts.'

"Rakotomanga is almost always well received. Not that he is spared mockeries, but he bears them all patiently, convinced as he is that he is fulfilling a charge committed to him of God."—*Revue des Missions Contemporaines* (Basel).

English Notes.

BY REV. JAMES DOUGLAS.

St. Chrischona Mission.—During the past year the Pilgrim Mission, having its home and centre at St. Chrischona, near Basel, has been much helped by British Christians, though still embarrassed by debt. Seventy-five young men have been in training for evangelists. Fifteen of these have gone forth to different spheres of labor: two to the western coast of Africa, where they are working under the direction of the North German Mission; two are now pastors of German settlers in Texas; five are now evangelizing in Germany, where social discontent, like the rumble of a volcano, is becoming so alarming; five more have found their sphere in beautiful Switzerland, while the remaining one has taken charge of a post of labor in Slavonia, where he is evangelist and teacher, and where "the few scattered lights are shining amid gross darkness to the glory of God." Of former students some 500 are still actively employed in connection with different missionary societies, or with synods in the United States. The past year was marked by signal blessing in many localities.

The Gospel in Albania.—The Rev. Gerashim D. Kyrias, an agent of the British and Foreign Bible Society, sends encouraging news as to the widespread circulation of the Scriptures in pure Albanian. The whole of the New Testament and part of the Old have been translated into the language of the country, a boon all the more needed because the services of the Greek Church are conducted in the Greek tongue, a language not understood by the Albanians. Since settling at Kortcha, Albania, Mr. Kyrias has regularly preached the Gospel to numerous hearers, and reckons that never since the Apostle Paul visited ancient Illyricum has the Gospel been proclaimed there. The same apostle also visited Apollonia, another ancient city in Albania, which was situated not far from modern Avlona, on the shore of the Adriatic Sea.

Touring in Siberia.—Dr. Baedeker has recently completed another tour through Siberia—his last, as he thinks, being now seventy years of age. He speaks of his journey as one of hardship, relieved, however, by much that was cheering and refreshing. In Siberia nature has the great charm of being yet in its primeval state, little touched by man. Dr. Baedeker had access to the prisons *en route*, and met with a ready reception everywhere. Many who remembered his former visit, three years before, welcomed him with gladness, telling him of the blessing they had received from the books he had given them, and which they still treasured. The priests of the Greek Church take no interest in the prisoners, attending to their duties in a perfunctory manner, never preaching or entering into conversation. Thus the prisoners are left to themselves, unblessed by the sound of Gospel truth. This want Dr. Baedeker endeavored to meet. "Those," he says, "who know the joy that is found in serving the Lord, and in proclaiming His glad tidings to sad and oppressed hearts, will surely appreciate the joyful service in having new congregations of *real sinners* in every place, and even in every ward; some-

times also hundreds together in the corridor or in the yard eagerly catch the sound of the Gospel, which they have never heard before."

The distance traversed in this journey was 4741 versts (equal to 3160 English miles), and comprised Omsk, Tomsk, Krasnojarsk, Irkutsk, Chita, Nerchinsk, the silver-mining district of Nerchinski-Savod, and Stretinsk. Prisoners who could read were supplied *gratis* with copies of the Scriptures, which the Association for the Free Distribution of the Scriptures enabled Dr. Baedeker to obtain, and which were furnished by the British and Foreign Bible Society at greatly reduced prices.

Ceylon and Indian General Mission.—The object of this new mission, as stated by the secretary, Mr. Charles A. Ewbank, of 39 Beresford Road, Mildmay, London, N., is to occupy virgin ground. Both in India and Ceylon there are tracts still unoccupied, and the aim is to preach the Gospel where Christ has not been named. The brethren going forth under the auspices of this mission have this before them as their avowed aim. They have "no headquarters" and "have no intention of interfering with the work carried on by missions already in the field, but look forward, when brought together, to happy fellowship with all." The recognized principle is that "God's work is one blessed whole," and that where "there is the walk in the Spirit no friction can occur, for one life and one spirit will be visible throughout."

Cheo Han's Crusade.—Cheo Han, the instigator of the fire and bloodshed of 1891, is not only still at large, unpunished, but has recommenced, with great vigor, his attack on Christianity and foreigners. "The blasphemous lampoons representing Christ as the god of lust, and the Church as guilty of the most outrageous barbarities, have never been equalled in the history of the Christian Church. These are again being circulated in vast quantities, and with them many new ones." On the other hand, Christian preachers, native and foreign, have told, far and near, of a Saviour from sins; while "millions upon millions of books and tracts have been scattered broadcast."

Later advices state that the Cheo Han spoken of has expressed his intention of paying a visit to Dr. Griffith John, at Hankow, and hopes are entertained that this persecutor may, like Saul of Tarsus, become a convert of the faith which he has sought to destroy.

Linokana, South Africa.—In his interesting account of "African Missions Visited," Mr. D. A. Hunter tells of valuable results achieved at Linokana, a station of the Hermannsburg Mission begun by the late Louis Harms. This station was founded in 1858, and Mr. Jansen, the present missionary, has been there since 1863. "The surrounding land was reserved by the convention between the Transvaal and British Governments as a location for natives, and consequently may not be sold or taken up by white men as farms. Under direction of their missionary the natives have irrigated it, and cultivate it so successfully that they are well to do. To teach the people regular and intelligent industrial habits is a great factor in successful mission work in South Africa."

Much success has attended Mr. Jansen's ministry. In the course of it he has baptized about 1000 converts. The present membership at Linokana is about 500. A new church has recently been built which seats 1000 people and cost £1350 in cash, in addition to the labor of the missionary and his flock; £500 of this sum was subscribed by the natives, £150 by white friends, while Mr. Jansen sold a farm he owned and paid the balance with the proceeds. There is a school at the station with some 60 children in attendance. Every day just after sunrise morning prayer is held in the church, when the Bible is read through systematically and explained.

Some years ago a split occurred in the

tribe, when many migrated under a new chief to a location some twenty miles distant. A new station has been founded there. Eastward from Zeerust there are several large stations of the same society.

THE KINGDOM.

—The Christian who is not interested in foreign missions is missing a liberal education.—*Bishop Goodsell.*

—At a prayer-meeting held not long since in England, a good old man in humble life prayed: "O Lord, may we not only be justified and sanctified, but may we be missionaryfied as well."

—Miss Drexel, a few years ago, gave to the Roman Catholic Church $10,000,000, and *herself* besides.

—"Go, or send." What other three words set forth so fully our duty, our privilege, as touching the kingdom of heaven? They contain the entire great command, with a commentary attached.

—A church in the State of Washington reports as follows to the American Board: "Enclosed please find post-office order for $2.50, in answer to your appeal recently received. We are sorry it is so small, but we are small, only an organization waiting the Lord's will to allow us to grow. We have no services of any kind, no church edifice, nothing but four women members, three of whom, all of one family, try to send donations to the seven benevolent societies. We send our heartfelt prayers, and know by experience the Lord will guide and guard His own."

—An exchange suggests that though the Apostle James addressed his epistle to "the Christians scattered abroad," if he were writing it now, he might address it to the Christians huddled at home.

—"George Fox said to Friends in America in 1679: 'If you are Christians you must preach the Gospel to Indians, negroes, and all others. Christ commands it."

—Bishop Whipple has said: "There is no failure in Christian work; the only failure is in not doing it." And General Armstrong has added: "What are Christians put into the world for, except to do the impossible in the strength of God?"

—Dr. Post, on his return to Syria, received a letter from Northwest China requesting two Arabic-speaking evangelists, familiar with the Koran and Mohammedan literature, and filled with the spirit of Christ, to labor among the 30,000,000 Moslems of China. "What a Macedonian call," says the doctor—"How I wish we could at once answer it!"

—Lord Northbrook's belief is, that "the establishment of Christianity in India will come from some able, eloquent, and earnest Christian Hindu, who would by himself lead his fellow-countrymen to embrace the Christian religion. In saying this he did not depreciate effort of Christian missionaries in India; he believed they were paving the way for the great movement, but he thought the movement itself was likely to be national."

—How difficult it is for those to appreciate the power of the Gospel upon others, who have never been influenced themselves by its motives, is shown in the remarks made concerning a certain missionary physician by the people among whom he labors. One says: "He must get a big salary or he would not work as he does." Another: "He works for the poor, to gain merit with God and a good place in Paradise." Another: "What a terribly bad man he must have been in his country to come here and treat people for nothing!"

—Mary Moffat wrote to her parents from South Africa: "You can hardly conceive how I feel when I sit in the house of God, surrounded by the natives; though my situation may be despicable and mean indeed in the eyes of the world, I feel an honor conferred

upon me which the highest of the kings of the earth could not have done me; and add to this, seeing my dear husband panting for the salvation of the people with unabated ardor, firmly resolving to direct every talent which God has given him to their good and His glory. I am happy, remarkably happy, though the present place of my habitation is a vestry-room with a mud wall and a mud floor. It is true our sorrows and cares we must have, and in a degree have them now from existing circumstances at the station; but is it not our happiness to suffer in this cause?"

—Judged at least by the seating capacity of the churches of the United States, ours is no heathen country, since they are capable of seating 43,000,000 people. Corresponding to this, there are 111,036 ministers. Were there a proper average made, this would give to every minister a congregation of 387.

—"It was terrible," said Mrs. Bishop, speaking of her tour in Central Asia, "to travel 3000 miles without meeting a witness for Christ."

—An appeal comes to the Presbyterian Board from the island of Hainan, which is indeed "most touching and thrilling." "Think of a man walking 130 miles bearing a petition signed by 10 leading citizens of an interior district asking our missionaries to send some one to teach them the Gospel! These men had only heard the Gospel during a brief preaching tour made by a missionary and two native assistants, and yet so impressed were they that they begged for a missionary, offering to give the ground on which to build a chapel."

—Admiral Foote, when abroad at a foreign port where there were missionaries, was accustomed to make his first call *in state*, in order to show the natives that his government honored those self-denying men.

—Marietta College, Ohio, has among its students a young Indian from the North Pacific, who was born and reared in Metlakahtla, William Duncan's famous mission among the brutal and cannibal Tsimpsheans. His parents were both pagans, were converted in 1859, and he is fitting himself for Christian service in that region.

—The statement is made by a religious paper that recently five pews in a certain church in Boston were advertised for sale, and the announcement stated "the contribution boxes are not passed in these pews."

—Where is the wisdom of the wise? Can we believe this astounding statement? "A Moravian functionary called at the office of the East Africa Company in Berlin to solicit some facilities for the new missions on the lakes. His request was cordially granted, and he was invited in to see the directors. After a little pleasant chat one of the gentlemen asked him whether *the Moravian Church had ever carried on a mission before!*"

—According to Bishop Thoburn, "civilization" is entering India at length: "Twenty-five years ago our preachers were all called *munshi*, or, at least, this was the common title for the better class of mission helpers. Now, every preacher is called 'Padri Sahib.' The titles of Mr. and Mrs. are used freely. Many of the teachers are 'Master A,' 'Master B,' etc., a title unknown in this region twenty years ago. A brother whom I knew long years ago as Dr. Parker's bearer was spoken of as 'Dr.' Prem Singh. A woman whom I knew as a Bible reader in former days was spoken of as 'Dr.' Shulluk."

—There is work to be done by missionaries which people in Christian lands hardly dream of. They have to create a moral sense before they can appeal to it—to arouse the conscience before they can look to its admonitions to enforce their teachings. Their consciences are seared, and moral perceptions blasted. The memories scarcely retain anything we teach them; so low

have they sunk that the plainest text in the whole Bible cannot be understood by them. It is hard, until one goes to a heathen country, to realize how much civilization owes to Christianity.—*Livingstone.*

—India has over 100 colleges, and Japan over 200 colleges and schools of high grade. In these are at least 100,000 students.

—*North and West* may well affirm: "That certainly was a fine scene in the French Chamber the instant after Valliant had thrown his bomb. The air was full of smoke and dust. The groans of a score of deputies filled the room. The daughter of the speaker who had the floor was in the gallery. But when the President said, 'Gentlemen, the sitting continues. It would not be to the dignity of France nor of the Republic that such attempts, whencesoever they may come, of the cause of which, moreover, we are ignorant, should be able to disturb your deliberations,' it was magnificent self-control. If explosions shatter your fortune, wreck fond interpretations, destroy the integrity of your home, or spatter your good name with blood, go straight on with your duty. Panics do not sweep brave men from their post."

—John Coleridge Patteson should have known what is needed to make a good missionary. This was his idea of the kind of men that would be most useful: "Earnest, bright, cheerful fellows, without that notion of making sacrifices perpetually occurring to their minds. You know the kind of men who have gotten rid of the notion that more self-denial is needed for a missionary than for a soldier or a sailor, who are sent everywhere, and leave home and country for years and think nothing of it, because they go on duty. A fellow with a healthy, active tone of mind, plenty of enterprise, and some enthusiasm, who makes the best of everything, and, above all, does not think himself better than other people because he is engaged in mission work, that is the fellow we want."

—On one of the Samoan islands John Williams found a small chapel and about 50 persons who called themselves Christians, each one of whom wore a white cloth tied on his arm to distinguish him from his neighbors. The leader among them said that he had heard a little about the Christian religion from some people not far away, and that he used to go to them once in a while and bring home some religion, "and when that is gone, I take my canoe and go and fetch some more. Now won't you give us a man *all full of religion*, so that I won't have to risk my life going after it?" And just that is needed in all heathen and all home lands—a "man full of religion."

WOMAN'S WORK.

—There are 22 women physicians in the foreign field who are sent and sustained by the Presbyterian Church, North.

—Miss Mary B. Glenton, M.D., has just been appointed by the Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church as a missionary to the station at Anvik, on the Yukon River, Alaska.

—Miss Ida Kahn, a Chinese girl studying medicine in Ann Arbor, is said to be a direct descendant of Confucius.

—"The secret, perhaps," says a traveller, "of the sweet expression and habitual serenity of the Japanese women can be found in their freedom from small worries. The fashion of dress never varying saves the wear of the mind on that subject. And the bareness of the houses and simplicity of diet make house-keeping a mere bagatelle. Everything is exquisitely clean and easily kept so. There is no paint, no drapery, no crowd of little ornaments, no coming into the houses with footgear worn in the dusty streets. And there is the peaceful feeling of living

in rooms that can be turned into balconies and verandas at a moment's notice, of having walls that slide away as freely as do the scenes on the stage and let in all out of doors, or change the suites of rooms to the shape and size that the whim of the day or the hour requires."

—A very hopeful work is being carried on by the London Mission among the women of Benares. On the staff of workers there are 5 Christian teachers of schools, 3 zenana teachers, 3 Bible women, and 9 non-Christian teachers. Four large schools for girls are carried on; and during the year 202 zenanas were visited, 150 pupils in these being taught to read, while 780 others have the Bible regularly read to them. In addition to this, in Benares itself a similar work is being carried on among the surrounding villages. "The other day," writes Mrs. Parker, "when we were preaching near Mangari, one woman with a bright earnest face said, 'Oh, tell us again who He was, and tell us slowly, for we forget so soon!' I wish my friends in England could have seen those ignorant women's faces as they tried for the first time to grasp the idea of a Saviour who could save them."

—In the American Mission in the Nile Valley some 75 prayer-meetings for women and girls are held weekly, with an average attendance of 1236, of whom 435 are able to lead in prayer.

—(SCENE. Missionary talking with some Moslems.)

Moslem. Which do you think is the best way—yours of marrying one wife, or ours of marrying two or three?

Miss. I think ours is much the best.

Moslem. But supposing the wife dies?

Miss. Then it is allowable to marry again.

Moslem. No, ours is the best; because if one wife dies, you have another and do not care very much.

Moslem No. 2. Yes; it is then just like a mere death in the neighborhood.—*The Independent.*

OUR YOUNG PEOPLE.

—It is stated that the Chinese Young Men's Christian Association in San Francisco has recently sent $42,000 to Canton, China, as a contribution by the Chinese of San Francisco for the evangelization of their countrymen.

—One of the strongest hopes for India lies in the progress of Young Men's Christian Associations among the Hindu college students. Though there are more than 14,000 of these, only about 800 are Christians, and only 23,000 are Christians out of more than 260,000 that attend the English academies. The first representative of the Y. M. C. A. of America sent to India was Mr. David McConaughy.

—The Chesapeake and Ohio Railroad is another corporation possessed of a conscience and a heart, as well as of sound business sense. Nine Y. M. C. A. organizations are found along the line, 4 of them with buildings, and a fifth to be blessed with one during this year. At Clifton Forge, Va., is a structure costing $12,000, of which the company gave $9000 and the site.

—The following pledges have been formally adopted by the Christian Endeavor Missionary Institute, as their two forms of missionary pledges:

Foreign Missionary Volunteer Pledge: It is my purpose, if God permit, to be a foreign missionary.

General Missionary Volunteer Pledge: I am determined, God having called me, to devote my life to the missionary movement.

—More and more, under the always sagacious and very earnest leadership of Dr. F. E. Clark, the Endeavor Societies are to be instructed and exhorted to do their full duty in behalf of missions, both at home and abroad. And, thus taken early in hand and thoroughly furnished, what a noble generation of prayers and givers is certain to follow!

—These sentences will tell what five Endeavor Societies are doing in as many

States: "Barrel of good literature sent to Louisiana, and donations to the Old Ladies' Home;" "A young man and his wife have gone to work among the Freedmen, and 15 have gone out to preach;" "Carries on an Italian mission, a night school, a mother's meeting," etc.; "Sent money for hymn-books to India, a missionary to South Carolina, and helped to build a church;" "Ten members are teachers in a mission organized and supported by the society, 8 hold a weekly song service at the Home for the Aged, 4 at the House of Correction, and 2 make calls among the destitute," etc.

—Among the good records recently reported of one of the Chicago Epworth Leagues was the following: The payment of a widow's rent, providing her with provisions, employing a nurse for another sick woman, and fitting up a room for a Deaconess Home.

—A Newark, N. J., Epworth Leaguer writes: "In our own League we have had many a pleasant evening, sewing for some poor family, getting ready a surprise basket for a widow and her children, or preparing a dinner for them, and many a basket of provisions has found its way into homes where they were suffering from hunger."

UNITED STATES.

—Let us give thanks, for if the United States were compelled to maintain a military force as large in proportion to our population as that of France, we should have an army of 4,250,000 men.

—The *Outlook* affirms this to be an actual occurrence in New York: "The mother of one of the kindergarten children at the College Settlement in this city is a Hungarian woman who has been in this country for six years. When she came, she says, she set to work immediately to learn our language. Only since her child has been attending the kindergarten has *she learned that the language of the country is not German.*"

—Within the limits of the Union are found 224,839 school-houses, 363,935 teachers (of whom 238,333 are women), and 12,697,196 pupils. The public money raised amounts to $143,110,218 a year.

—The weekly journal of the Carlisle (Pa.) Indian Industrial School, *The Indian Helper*, printed and mailed by young braves, has reached the 11,000 issue-mark. The key-note thereof is this: "To show people that the Indian is the same as the rest of us, if given the same advantages in life."

—In justice to immediate needs of the field, the Presbyterian Board of Foreign Missions calls for 31 new men this season. Only 10 are yet appointed.

—Mrs. A. J. Drexel, of Philadelphia, has written to the Catholic Bishop of Oklahoma offering to pay the tuition of the 50 Indian children at the Catholic College at Purcell. She also said that as soon as she could get the necessary land from the Government she would give $50,000 to erect schools and churches in the Kiowa, Comanche, and Apache reservations for the education of their children.

—Bishop Taylor has returned to Africa to visit all his missions, and is accompanied by his niece, Miss Jennie Taylor, M.D., a trained dentist, who during two years to come will minister to the needs of missionaries at the various stations on the West Coast and up the Congo.

—The twenty-fifth annual report of the Presbyterian Hospital of New York City shows that during the year 15,558 different persons received medical or surgical assistance in the different departments, as against 13,782 in the previous year. The average number of beds occupied daily was 155, as compared with 133 for the year before. The current expenses were $147,875. The total number treated in the hospital proper was 4932. The number of Roman Catholics treated (2163) was greater than that of all other denominations

combined, the Presbyterians themselves only furnishing 152, and all others 1752. A legacy was received from the estate of Mary Stuart of $217,319, and three beds were endowed in perpetuity. The number of patients treated in the dispensary in the year was 10,626, an increase of 1227.

—A visitor in this country is the Rev. A. Ben-Oliel, a native of Tangiers and a Christian minister, who has done missionary work for forty years among the Jews in Morocco, Algiers, Tunis, Spain, and Palestine. His mission here is "to raise an interest in the building of an evangelistic hall in Jerusalem, where all denominations of English-speaking Christians can meet and worship."

—Since 1810 the American Board has sent out 2066 missionaries. Of these 876 were men, 672 ordained, and 86 physicians; 1290 were women, of whom 437 were unmarried. In all 125,584 persons have been received into the churches. The total receipts are $26,910,979.

—Rev. M. H. Houston, one of the pioneer missionaries of the Presbyterian Church, South, in China, but for ten years Secretary of the Foreign Board, has resigned and returned to that vast field, though past fifty, and leaving all his children behind. The Kansas City churches are to care for his support.

—It is stated that the largest contribution per member for the work of foreign missions made during the past year by the churches of San Francisco was that by the Chinese Presbyterian Church, which averaged $2.20 per member.

—Rev. Lewis Grout has prolonged his missionary usefulness by preparing a revised edition of his grammar of the Zulu language. At the request of the Zulu mission, he commenced, in 1849, the first edition of the grammar. This book, when completed, became a standard and was such for thirty years. When, by reason of the edition being exhausted and a revision desired, Mr. Grout, though having left the mission in 1862, was asked to prepare a new edition.

—Pierrepont Morgan, of New York, has donated $50,000 to Nathan Strauss's new charity, the grocery store where articles of food may be purchased cheaply by the poor.

—According to the Charleston (S. C.) *News and Courier*, there are 25,530 negro schools now in the South; 2,250,000 negroes have learned to read, and most of them to write. In the colored schools are 238,000 pupils and 20,000 negro teachers. There are 150 schools for advanced education, and several colleges administered by negro presidents and faculties.

—Mr. Thomy La Fon, a Roman Catholic colored man of New Orleans, who died recently, left an estate worth about $300,000. Over $200,000 of this he distributed among the educational and charitable institutions of that city. Among his gifts were $3000 to New Orleans University of the Methodist Episcopal Church, and also a gift of a block of ground, containing twenty-two lots, and $5000 in cash to the Old People's Home.

—The Baptist Missionary Union has recently sent 11 men and women to reinforce the Western China Mission.

—The Arabian Mission, only five years old, has a force now numbering 5. A few weeks since James T. Wyckoff, M.D., was commissioned as a physician to proceed to Busreh on the lower Tigris.

—The Christians (Disciples) are bestirring themselves to do their duty to the great perishing pagan world by scattering missionary literature broadcast, holding rallies, etc. The first week in February was set apart for special gatherings.

—The Episcopalians sustain missions in Africa, China, Japan, and Hayti, as well as among the Freedmen and the

Indians. In the 225 stations and outstations of the foreign field are found 483 laborers. Of these 75 are presbyters, including 58 natives. In 29 boarding-schools are 766 pupils, and in 77 day-schools are 2906 more. The communicants number 3901, and 1095 were baptized last year. The expenses were $189,315, and on the fields $7488 were raised.

—The Presbyterian Church of Canada gave $129,654 for missions last year, and received $7500 from the field. The ordained missionaries number 33; the unordained, 11; the wives, 37; the unmarried women, 32; a total of 113. To these are to be added 4 ordained natives and 244 other native helpers. To the communicants, numbering 3044, 240 were added in 1893. The 105 schools have 5905 pupils.

EUROPE.

Great Britain.—Happy thought! A most interesting project of giving "'Romans' to the Romans" is being carried out by Mr. A. C. Brigg, of Huddersfield, for he writes that 10,000 copies of the Epistle have been despatched to be distributed by post to the householders of the great papal city. A special edition was prepared by the Bible Society for the purpose. Now who will follow with Galatians to Galatia, James to the twelve tribes, Peter to the elect scattered throughout, etc.?

—Not long since Bishop French of Lahore resigned his office to be a missionary in Persia, and now Bishop Stuart of New Zealand takes the same step to preach the Gospel in the same destitute country. And how Christlike is all such "humbling" of one's self and becoming a servant!

—The recent death of Sir Samuel White Baker recalls his distinguished services in opening up Africa to the knowledge of Christendom; for he it was who in 1861-64 ascended the river of Egypt, explored the upper course of the Blue Nile, and later discovered Lake Albert Nyanza lying far toward the source of the Blue Nile, and proved the main stream to be navigable to Gondokoro, 1450 miles above Khartoum.

—Among the pseudonyms most familiar to the last generation were the initials "A. L. O. E.," and which stood for Miss Charlotte Tucker, a lady of England, and who entered into rest November 29th, 1893, at Amritsar, India. At the age of fifty-four she went out as a C. M. S. missionary, though at her own charges, learned two languages, and for eighteen years was most active in toil among Hindu and Mohammedan women, as well as with her most fruitful pen. More than 100 books and booklets were produced from her glowing heart and teeming brain, and were translated into various languages.

—Livingstone College, London, stands for a new departure in missionary work, being designed as a training school for such as in preparation for missionary service would gain a considerable knowledge of medicine, but are unable to take a full course. A session covers ten months, and is divided into three terms. Fourteen students were in attendance during the first term.

—During twenty years (1873-93) the income of the Church Missionary Society has increased by $500,000; the number of clergymen employed, from 203 to 329; the number of laymen, from 15 to 71; of women, from 11 to 134; and the total of missionaries, from 229 to 534. During the same period the native clergy have increased from 143 to 284; lay teachers, from 1830 to 4042; female teachers, from 375 to 892; and the total of native helpers, from 2348 to 5218. In India alone the native agents have increased from 1600 to 3060; and the native Christians, from 69,000 to 117,000.

—The Society of Friends has missions in India, Syria, China, and Madagascar. The chairman of their foreign missionary gathering at the last yearly meeting stated that the Friends give to

this cause at the rate of £1 ($5) a year per member. This is a remarkable fact, even though we bear in mind that the Friends are as a body well to do.

—"Twenty-eight years ago, in the East of London, here, all alone, I took my stand with the simple purpose of reaching the crowds who seemed like sheep having no shepherd. To-day it is the sole business of 10,849 men and women to carry on the work at home and abroad, and the work abroad is greater than the work at home. To say nothing of the Darkest England scheme, £53,000 was spent last year in social work in foreign lands."—*General Booth.*

The Continent. — The Salvation Army in Finland is apparently making satisfactory progress. After a three years' struggle the opposition and ridicule formerly heaped on the army by the public and the authorities have abated, and considerable toleration is shown toward the new sect. In various parts of Finland there are stationed 11 branches of the army, 3 of these in Helsingfors, and the remainder in other cities and towns. The success of the movement has made English subscriptions no longer necessary.

—Will Mgr. Satolli please scan these figures very carefully, and ponder the facts? In Italy, the home of the Pope, under parochial schools, 53 per cent of the people can neither read nor write; in Spain, 72½ per cent; in Austria, 45 per cent; in Mexico, 93 per cent. Under the public-school system the results are: Germany, 3 per cent; Norway and Sweden, 3 per cent; England, 10 per cent; Switzerland, 5 per cent; United States, 7 per cent.

—Taking the hint from a similar undertaking in Italy, a bookseller in Prague, Austria, has decided, as a business enterprise, to bring out an edition of the Bible in portions, issuing one or two a month, selling each portion for about 1 cent, making the cost of the whole Bible from 40 to 50 cents. The first edition is to be 50,000 copies, and it will be sold in the bookstores and advertised everywhere.

—The city of Hamburg has the largest charitable endowment of any city on the continent. The interest from the invested funds amounts to $275,000 annually, which aids 51,343 persons. There are 400 distinct endowments.

ASIA.

Islam.—Considerable success has already been secured for Christianity in the Turkish Empire; nearly 500 missionaries and 1800 native helpers are toiling for the Gospel. Over 200 churches are organized, with 21,000 communicants, and there are 84,000 Protestants. The Bible Lands Missions' Aid Society (British) has hitherto helped this great missionary labor by a total of just $400,000.

—Let Romanists who worship relics look well to their "laurels," or the Moslems will outdo them, for in describing the new mosque at Tripoli, Syria, Dr. Harris says: "It is celebrated for the possession of three hairs from the prophet's beard—a gift from the present Sultan. There are only two in the possession of the mosque of Omar at Jerusalem, and the mosque at Cairo, Egypt. The precious gift is kept in a golden box. The time, two years ago, when the box was taken from the steamer and carried to the mosque was made a time of feasting, as well as a time of the most dreadful torture of human bodies."

—This table from *Field News* includes the work of all societies engaged in Syria and Palestine, numbering more than a score, and proves conclusively that even in this most discouraging of fields the Gospel is making great gains.

	1881.	1891.
Foreign laborers.....	191	237
Native "	581	657
Organized churches....	26	45
Average congregations.	6,910	8,604
Communicants.....	1,693	3,974
Schools.....	302	328
Total of pupils.....	14,624	18,837

—The agents of the Church Missionary Society in Persia have formulated a scheme, which the directors heartily endorse, for a vigorous forward movement. These are some of the features: Efforts devoted in the main to direct work among Persians; raising up a body of Armenian and Persian converts to preach the Gospel, and women as well to labor for Persian women; making a specialty of itinerating work and medical mission work; and forming as soon as possible Christian communities of Persian converts, encouraged and urged to remain in their own villages and towns, and among their kindred and friends, to bear patiently whatever persecution may befall. Herein is genuine heroism for Jesus, and let all Christians remember this project when they pray.

India.—The number of languages spoken in British India is 78. The Hindi, which is emphatically the Hindu tongue, and comes nearest to the old Aryan speech, is spoken by 103,000,000. The Bengali is used by 42,000,000.

—As a specimen of genuine paternalism in government, commend us to this, which has been done in Bengal. That country is the home of malarial fevers. While the average of life in England is forty-four years, in India it is only twenty-four. Thirty years ago the British Government determined to establish cinchona plantations at its own expense. The experiments have been prolonged, and have had their successes and reverses, but perseverance has had its reward at last. The government is now able to furnish a five-grain dose at the nearest post-office, to any applicant, for a farthing. In September last 120,000 of these little packets were distributed to the suffering at this merely nominal price.—*The Pacific.*

—A missionary writes: "The period for touring in India is during the cold season. The Indian year can be divided into three parts—four months of roasting in the hot weather, four months of boiling during the rains, and four months of cooling during the winter season. It is not to be wondered at that those who only know India as it is in the winter should carry home golden accounts of its charms, though many will think that the remaining eight months of the year rather counterbalance its charms."

—In this land of the Vedas they have a queer fashion, when a crime has been committed, of handing over, not the criminal, but the least useful and most impecunious member of the community—the most aged, for example—as a sort of vicarious offering to justice. The London *Daily News* gives this cogent illustration. A certain man had been strangled, and by his own confession the deed was brought home to a feeble old fellow who for twenty years *had been paralyzed in both arms.* But since he said he did it, and his family all said the same thing, he went cheerfully to jail, where for the residue of his days he will be well fed and clothed, without need of toil, and in congenial company!

—Speaking of the remarkable mass movements in North India attending the work of the American Methodists, and resulting in the average of 1000 baptisms a month, even the High Church organ, the *Indian Churchman*, is constrained to behold with "unqualified approval." It sees "no reason to doubt the genuineness of the work," and counts it "an encouragement to missionary effort throughout the length and breadth of India." These new converts "have caught the passion for souls," etc.

—Bishop Thoburn has purchased an abandoned tea plantation in the Himalaya region, covering 1000 acres, for $4000, and plans to make of it "a vast industrial establishment," where men and women, boys and girls, shall be taught divers useful occupations.

—In Calcutta the Methodists have received the gift of land worth 50,000 rupees as the site for a school of a high order for boys and young men, and of

75,000 rupees toward a building; but since this will cost at least 120,000 rupees, and an additional plot of two acres is needed at a cost of 50,000 rupees, the earnest call is out for funds to meet the blessed emergency.

—The Gossner Mission has a leper asylum with 243 inmates, of whom all but 15 new-comers have been baptized. On a single Sunday of last year 66 received baptism. And the bulk of the evangelizing is performed by the poor creatures who themselves have tasted the joy of forgiveness.

China.—In the Celestial Empire, and in Korea and Japan as well, where parents are much thought of, while wives are held in slight esteem, the Scripture is a sore stumbling-block which speaks of a man leaving his father and his mother and cleaving unto his wife.

—In Si-hwa-Hien a Mohammedan Chinese read in his Testament, "Take up the cross and follow Me," and was ready to obey, though puzzled to know the exact meaning of the command. After long pondering he concluded that, since the cross forms a prominent figure in the Chinese character for umbrella, this must be the thing referred to, and hence he was to leave *everything but his umbrella;* "take that and follow Me." Forthwith in obedience, thus accoutred, he set out for Chau-kia-k'eo to inquire further about the truth, and soon was taught "a more excellent way."

—China will pay $40,000 to the relatives of the Swedish missionaries, Wickholm and Johannsen, who were murdered by a mob at Sung Pu, in July last.

—Presbytery of Amoy spring meeting—Chinese moderator, Chinese clerks, and a Chinese pastor as chief authority on Church law! Presbyterianism seems to have taken a thorough hold of this sober, practical, orderly, argumentative people.—*Free Church Monthly.*

—The heathen inhabitants of Sa Yong, a large town, have just invited the C. M. S. missionaries to reopen a chapel which had been closed for some years. They had observed with sorrow that the young men of the town were given up to gambling and opium-smoking, and felt that this was the only way to preserve the people from utter demoralization.—*London Presbyterian.*

AFRICA.

—The American Mission in Egypt is opening a station at Daron, a point 40 miles north of Assouan, and of some importance since certain rich Moslem refugees from the Soudan came there to live. Only five or six Coptic families are found in the place.

—In a little over eight years Bishop Ferguson (American Episcopal) in and about Cape Palmas has confirmed 875, and the number of communicants has doubled, now reaching 1100. Last year 337 were baptized, 278 coming directly from heathenism.

—The Leopoldville Church (Baptist) has a membership of 30, and a building whose brick walls were laid by Dr. Sims's own hands under a burning sun, while the boys he has since baptized dug the clay, moulded the bricks, fired them in the kiln, and carried them to him. He planned the whole work with raw recruits; he had never learned the trade, but was forced to build of some material not affected by white ants.

—This is an incident of missionary life on the upper Congo: "A good deal of a stirring and unusual nature has occurred here. I went to a place between Kera and Fwambo's villages to arbitrate in a dispute between these chiefs about the ivory of an elephant that had been shot on the boundary, and on ground claimed by both. Before a word was spoken a gun was fired, and a general skirmish took place, in which three were killed and six were wounded. I and my four men were between two fires."

—A movement has been set on foot to form a presbytery of Cape Town, to

include the churches that already exist and such as may from time to time be formed, with the same standards and forms as those in use in the churches of Natal and the Transvaal—viz., those of the English Presbyterian Church. The presbytery would have power to unite with others in South Africa so as to form a synod; the powers of such synod to pass to a general assembly in due season.

—Among the newer organizations is to be named the Cape General Mission (English), which dates from 1889, and sent out its first band of 6 missionaries in August of that year. Such has been the growth that now the workers of all kinds number 58, and the stations extend to a distance of 1200 miles from Cape Town. Europeans, Africans, and Malays are ministered to, and among the institutions already established are a Deaconesses' Home, a Nurses' Home, two Soldiers' Homes, and a Sailors' Rest.

—"In the records of Romish missions in Africa," says a well-informed writer in *The Church Missionary Intelligencer*, "the purchase of slaves figures largely among the items of progress. Money is supplied by pious donors in France, whose names are published in the missionary literature, not omitting the desire for masses on behalf of the donors. These slaves, young and old, are nourished up in the doctrines of the Church of Rome, and constitute at once the strength and the weakness of that system. They have not, in fact, passed through the stage of conversion, and thus the statistics of the missions are most imposing and their state most disappointing."

ISLANDS OF THE SEA.

—Says the *Congregationalist:* "Mr. Rand, of Micronesia, sends cheering tidings of Ponape. The *Morning Star* anchored in the harbor, and, although not permitted to land, the missionaries were enabled to hold intercourse with the natives who came aboard. From them information was obtained in regard to the native Christians, who have steadfastly kept the faith. Their king is reported to be zealous in rooting out evil, and has succeeded in keeping out the liquor that is destroying the other tribes. Certain of the churches are sustaining their meetings and Sabbath-schools as well as day-schools. The present Spanish governor shows more liberality toward the Protestants, and three of our Ponape teachers are employed by him, being permitted to teach as they please."

—The Rev. W. G. Lawes, who has recently returned to England from the South Sea Islands, says: "At the first missionary meeting held at Port Moresby, New Guinea, a few months ago, men met within the walls of God's house who, when I first knew them, never came together except in strife and war. One of them in a speech picked up a spear and said: 'This used to be our constant companion; we dare not visit our gardens without it; we took it in our canoes, and carried it on our journeys; we slept with it by our sides, and took our meals with it at hand; but now,' holding up a copy of the Gospels, 'we can sleep soundly because of this, and this book has brought us peace and protection, and we have no longer need for the spear and the club.'"

—This is the way children do in New Guinea when they count: "They start and count the fingers on one hand. 'Ebén (pronounced ebwen), Erna (2), eto (3), ata (4), nima (5);' then they count the fingers on the other hand the same, clapping their hands together when they finish, and saying, 'Sanau' (10); then they start on their toes and count them the same as their fingers, saying, 'tomota' (20), sometimes to eben, at the end, meaning 'one person finished.' They call 100 'tomonima,' meaning 'five people.'"

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